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EXTRACTS FROM A COMMUNICATION OF
MR. HOISINGTON, DATED APRIL 1ST,
1836.

It was mentioned in a former number that Mr. Poor had resigned his office as principal of the seminary at Batticotta, with a view to laboring more constantly as a preacher among the native population, to which he had long desired to devote himself. As his connection with the seminary had given him an intimate acquaintance with the native preachers and catechists educated there, and great influence over them, it was thought advisable that, in company with a number of these, he should enter the new and extensive field opened on the continent, to which he accordingly removed. Mr. Hoisington was appointed to succeed him as principal of the seminary, and entered on his duties there at the beginning of the last year. The following are his remarks relative to the—

Church at Batticotta—Free Schools— Children Named—Seminary.

The church, exclusive of the seminarists, is very small, composed of some few catechists, schoolmasters, and laborers on our premises. To this part of the church, an assistant superintendent of schools and a schoolmaster have been added within the last quarter; and to the part of the church in the seminary, sixteen were at the same time added. These are, Andrew Tissera, writing-master, Cornelius Atwood, of the second class; John Arnold and Daniel Carroll,

of the third class; Joseph Emerson, Benjamin Tappan, and George S. Woodhull, of the fourth class; Robert Adair, Joseph W. Barr, Richard W. Clark, George Champion, Martin Foot, Jonathan Maggee, Henry Morris, Isaac Sayres, of the fifth class; and David Magie, of the preparatory school. Four of these were baptised in their infancy. There are in the seminary a few others who give us some evidence of piety, and will probably be admitted hereafter. Isaac Ashmead and Uriel Gridley have been indefinitely suspended from the church.

Thirty free schools are now connected with this station, which are at present in a very good state. These I manage chiefly through N. Niles, native preacher, and two assistant superintendents. This native agency, properly directed, is very efficient, and may be made nearly or quite equal to that of a missionary.

Seven native catechists are connected with this station; who, with their families, are employed in the more distant parts of the parish. A daily prayer-meeting is held alternately in the houses of the church-members, at which one or more of the catechists is required to attend.

With reference to the state of the seminary, Mr. Hoisington adds extracts from his journal.

Jan. 7, 1836. The term commenced to-day. The students came on with usual promptness. The roll was called at twelve, M., when Mr. Poor made known to the seminary the important change which had been made during the vacation. This was a matter of great interest to the natives, especially to the assistants who had grown up under his labors. All, however, readily took their

places, and the affairs have gone on without derangement or difficulty.

29. We gave English names to-day to fifty-one boys—thirty-nine to the fifth class, (there being one day scholar in this class of forty,) three to boys in the fourth class, and nine to boys in the preparatory school, whom we support. These are all the names we have found. There are other good boys in the preparatory school not named, who are candidates for the next class in the seminary. The names given are as follows: of the fourth class, John H. Thompson, William Wisner, and George Spafford Woodhull; of the fifth class, David Abeel, Robert Adair, James Alexander, Joseph W. Barr, Samuel Burr Baldwin, George W. Blagden, George Champion, Joseph S. Christmas, Richard W. Clark, Luther F. Dimmick, John Flood Edmands, Martin N. Foot, Theodore Frelinghuysen, Matthew Linde Fullerton, Wakefield Gale, Ira Gould, Benjamin G. Hamlin, William T. Hamilton, Benjamin Hayward, Thomas P. Hunt, Harry Johnson, Jonathan Magee, Samuel I. Martyn, Francis McFarland, Vezie Merrill, Henry Morris, Nicholas Murray, Edward Payson, James Read, Benjamin H. Rice, Isaac Sayres, David Stowell, William Sumner, Phillip Taylor, George Trask, Cornelius Van Devere, Hubbard Winslow, William Wirt, Halsey A. Wood; of the preparatory school, Elkanah Carpenter, Dean Ward Clarke, Andrew Hart, James Verner Henry, Harvey Hosmer, David Magie, Eli Northam, John Porter, and Ryner Veghte.

We have delayed the giving of these names till we had satisfied ourselves, that in this and other respects, they were worthy of the benefactions of the church. The new, or fifth class, appears to this time to be one of promise. The circumstance of giving English names to our students is one of much interest. It is indeed attended with some evils; yet it is, on the whole, a measure which we decidedly approve. We know it to be a matter of interest to our friends in America; and it is a means, we hope, of securing the remembrance of such an important class of this community in the prayers, as well as contributions, of the friends of our Redeemer. It forms a bond of union between these youth and us, which gives us moral power over them. It is also a means of enlarging and elevating their minds, by leading their thoughts and feelings away to distant countries, and to other and different people.

There are some considerations which it seems important that the benefactors of these youth should understand, that they may not become weary in well doing, and that their benefactions may be turned to the best possible account. We cannot give names at all times of the year, for the simple reason that we have not unnamed boys to receive them. The most proper time is three or four months after a new class has been received. By that time it can, in most cases, be determined what a boy is, and what is his claim to be received as a beneficiary of the church. Hitherto new classes have not been taken oftener than about once in two years. This will account for many instances of apparent neglect, on the part of the conductors of the institution, to acknowledge and appropriate names according to the reasonable wishes and requests of benefactors. This has been, we believe, an occasion of inducing valuable contributors to the funds of our institution to turn their benefactions into other channels. The immediate conductors of the seminary, as well as the whole mission, feel a deep interest in this matter. We intend that every request of this kind from our friends shall be as strictly and promptly attended to, as the circumstances of the case will allow. Hereafter we expect to admit a class annually; so that in the course of the year, any new name sent to us will be appropriated and reported, unless the number of names transmitted be greater than the number of boys received. We hope the hand of benevolence, so liberally extended to our help in this respect, will not be withdrawn, nor suffered to hang down. This field is opening wider and wider before us. While the demand for educated young men is constantly increasing in several directions, our facilities for carrying on the work of education are also increasing. There is consequently an increasing demand on the benevolence and prayers of the church.

The remarks of Mr. Poor, published in the Herald for June, 1835, respecting presents from friends in America to their beneficiaries, are of great importance. Every additional year's experience goes to illustrate the correctness and propriety of those suggestions. Large presents made indiscriminately, as they must necessarily be in the case in question, when made directly to the beneficiaries, have, in most instances, a tendency injurious to the best interests of the boys, and to the cause we would promote. Books, stationary, penknives,

small thin shawls, and handkerchiefs, are valuable articles for these boys. If a large quantity of such articles were placed at our disposal, I doubt not that the best wishes of the donors would be fully answered in a great majority of instances; and at the same time they might be turned to good account, as healthful stimulants to industry and fidelity, and as a source of pleasant and grateful emotions, which it is peculiarly important to cultivate among this people. Our students wear no other form of clothing than simply a piece of white cotton cloth, from two to two and a half yards in length, and, if they can get them, a handkerchief upon their head and a shawl hung over one shoulder. This shows the impropriety of sending them American made clothes.

30. Attended to the usual monthly settlement of bills kept by the monitors and superintendents. There are no cases of discipline worthy of notice. We get evidence that most of the students have made pleasing progress in their studies. These monthly reviews of the general conduct and studies of the several classes, in connection with the public register in which the results are recorded, are invaluable as a means of moral discipline. They constitute our chief weapon.

Feb. 10. Introduced to-day into the first class the *Cural*, one of the most eminent moral poems of India. It contains the chief doctrines of the Vedas, freed from the licentious and immoral matter which constitutes the body of the Puranam, the Tamulian's bible. This we design as the highest Tamul classic. It will be studied only by the higher classes, who are in some measure prepared to receive and understand its real character and comparative value. It is taught only under my immediate inspection, when every thing is examined in the light of revealed truth. We think it may be employed as a weapon of great importance against the vulgar errors and superstitions of the country.

March 29. Attended to the usual monthly settlement. We have been called, this month, to expel from the seminary two members of the first class, Isaac Ashmead and Uriel Gridley. These boys have given us much trouble, and have often been subjects of discipline. Insubordination and immoral conduct were the causes of this painful step. In other respects the report of the bill is uncommonly favorable.

30. A public Tamul examination has been had to-day. We have but one of the kind in the year. Our commencement, or annual examination in the sciences, etc., takes place in September. The performances to-day were entirely in Tamul.

31. The students were dismissed this morning, for a week's vacation. They left us rejoicing in the prospect of spending a few days with their friends. Each carried, as usual, a small bundle of tracts to distribute or read to the people. In review of the term, two or three general remarks may be made.

1. We feel impressed with the fact, that the Lord has given us abundant occasion for praise and thanksgiving, and encouragement to trust him with more unwavering confidence. The progress of the seminarists in their studies, and their general conduct have been, in some good degree, what we could wish. The lively interest which all the members of the mission, as well as our friends in America, feel in this seminary, speaks to the praise of divine grace, and affords great encouragement to those who are charged with its more immediate cares and labors.

2. The two signal cases of discipline which have occurred have had a very salutary influence, not only upon the class to which the youths belonged, but upon the whole seminary; and show very fully the importance of a firm and steady rule, and a vigorous yet kind administration. In the business of discipline our native superintendents are invaluable assistants; yet they are not permitted to decide any important cases.

3. The experience of this term gives a decided testimony in favor of a general room for study, in which all the classes are brought together, and made to study silently. This custom is but six months old in the district, and this is the only example as yet known. The universal custom of the country, to which this is opposed, is to have but one room for study and recitation, and for each and all to study with a loud voice. The usual mode of study is merely to commit to memory words and phrases. Our present course, while it does not lessen the ability to commit to memory, is found to make study more strictly the business of the intellect, to make more thorough and independent scholars, and at the same time, to exert a most salutary influence on all, as to habits of punctuality and regularity, and

as to their general deportment and morals.

EXTRACTS FROM A LETTER OF MR. WINSLOW, DATED JUNE 28, 1836.

Mr. Winslow, on his return from the United States to his former sphere of labor in Ceylon, embarked, in company with Mr. and Mrs. Dwight, for Madras. From thence himself and wife, and Mr. and Mrs. D., proceeded over land to Madura, where the latter were expected to join in the labors of their brethren and sisters already connected with the mission established there. After arriving at the seat of the mission in Ceylon, he writes from Chavagacherry, the station occupied by Doct. Scudder, giving an account of his—

Journey from Madras to Madura and thence to Jaffna.

We all took palankeens at Madras on the 6th of April, and arrived at Madura on the 22d. I took opportunities of conversing with the natives and distributing tracts, so as to make the journey, as far as circumstances would allow, a missionary excursion. In reference to this, I propose giving in another letter, some extracts from my journal. Our first Sabbath was spent at Cuddalore, with the Rev. Mr. Hallowell, a pious chaplain, whom I had the pleasure of previously knowing; and the second at Tanjore, in the hospitable family of the Rev. Mr. Kohlhoff. We visited Trichinopoly, and thence proceeded to Madura by the great highway made by former Tamul kings. Along the greater part of the whole distance, on either side, are large shade trees, so that it is almost a continued avenue. The distance is eighty miles. Much of the way the scenery is similar to some parts of the rolling country in our middle states. The cocoa-nut and palmyra, which are seen every where near the ocean, disappear, and hills, some of them abrupt and barren, are almost every where in sight. There is a striking difference in this respect between the Madura district and Jaffna, and also in the bare and naked appearance of the country, giving many parts of it an air of sterility. In Jaffna the whole district, almost, is covered with gardens, or more properly orchards or topes, in and under which the native villages are scattered; but in the Madura district, few trees are seen, and the villages, consisting of miserable mud huts,

(at least in many cases,) stand out in open fields, and exposed to a burning sun. The Tanjore district is again different, being more fruitful, and in many parts of it, more populous than Jaffna, and having large towns and villages, surrounded by gardens and groves exhibiting the most luxuriant vegetation. A great part of the more flourishing villages of the Tanjore country, which is the richest and most populous district of the peninsula, are on the sacred Cavery, from the intervals of which three crops of rice may be produced in a season. Just around the city of Madura there is more richness of vegetation than in any other part of that district through which I passed. The city itself is a dirty native town, built in a great measure of mud, but walled, and having, in the ruins of a vast palace, and in its immense pagoda, still in good repair, monuments of royal splendor and princely superstition. These have been sufficiently described to you.* I was struck with the extent of the ruins of the principal palace. One of the halls resembles a great cathedral, having a high dome supported by immense pillars and arches of the mixed gothic and moorish order. It is said to have been built by a famous Tamul prince about three hundred years ago.

One of the principal choultries, connected with the great temple, dedicated to Meen Achee, a wife of Siva, was built, it is said, by the same king. The work on it is almost incredible; for its almost numberless granite pillars are of single blocks, and are wrought so that statues of men and animals, as large as life, and gods and goddesses of almost every conceivable form, are on all sides in full or bas-relief. The towers of the pagodas are high, and covered with sculpture; but they are not, I think, as imposing as either those at Chillumbrum or Seringham, both of which we visited; but this choultry exhibits the accumulated labors of the chisel in a more striking manner, than perhaps either these, or the famous temple at Ramisseram. Like the latter, the pagodas at Madura are evidently in great part of modern construction, while almost every thing at Chillumbrum or Seringham, is very ancient. When will these high towers of heathenism fall? I felt in some respects encouraged, and in others inclined to be despondent, on hearing Mr. Poor say that he thought they opposed less formidable obstacles, than the spirit of scepticism which is growing up, in many

* See volume xxxi, p. 174; and vol. xxxii, p. 163.

places, under the influence of unsanctified learning, of which we begin to see too many specimens, even in Jaffna.

It was very cheering to meet our dear brethren and sisters at Madura. We spent a pleasant, and, I trust, profitable Sabbath. It was the regular communion season. There were at the table the brethren and sisters, Poor, Lawrence, Dwight, and myself and wife, and the brethren Todd and Hall, with a few native communicants, who are helpers from Jaffna. I assisted at the communion, and also preached at evening in English to a number of Indo-Britons and the mission families. In the former part of the day, I accompanied Mr. P. to his school-room, where he addressed about twenty of the lads and a few others, on a scripture subject, and prayed with them. It was the second time an exercise of the kind was held, as some alarm was liable to be felt, should too much be said at first on the subject of religion.

We remained at Madura until the afternoon of the 25th, desirous of still prolonging our stay, but anxious, if possible, to reach Jaffna in season for the monthly prayer-meeting. Mr. Hall accompanied us to Ramnad, which we reached, a distance of seventy-two miles, on the morning of the 27th. We had the happiness of finding Mr. and Mrs. Eckard well, and in a very comfortable hired house. Saw there also some other of the native assistants from Jaffna, particularly Asbury and Chester, with their wives, who are very useful. The station is too new, as indeed is that of Madura, to allow of much being said as to its prospects.

After remaining through the day, we left in the night, and proceeded to Devipattam to take a dhony for Jaffna. There we were detained through the whole of a hot day in a miserable custom-house; but it was not unprofitable. There was opportunity for reflection and for some conversation with the natives, and it was the place where sister Todd, whose grave we also visited, breathed her last. The grave is in a corner of an open burying-ground near the sea shore, where the few Roman catholics of the place inter their dead. Most of the graves have a little mound of earth and a wooden cross over them. That of our sister had nothing to distinguish it. The sand which covered her body was nearly on a level with that around, and we could scarcely have distinguished that there was a grave, had it not been pointed out to us. As we stood near it conversing on the christian's hope, a large number of natives gathered around, to

whom I preached Christ and the resurrection.

We had an uncomfortable passage of three days to Jaffna, but arrived in season for the meeting which was at Manepy. Nearly all the brethren and sisters of the circle were assembled there. It was to us a most interesting and affecting day. I was not able to preach the first Sabbath; but was at Oodooville, and said something after a sermon by Mr. Hutchings, and afterwards attended a meeting of the church members and another of the school girls. Many of my old friends among the natives flocked around me on the Sabbath, and at other times to express their congratulations. Among others was the moodeliar, or court interpreter of Mallagum, who was baptised by me just before I left. He has had many difficulties in coming out openly, as he belongs to the highest and purest caste families in the district, and all his relations are strong heathens; but he seems to be strengthened to meet opposition. At the communion season in Oodooville, a month after my arrival, I preached there, and had the happiness of distributing the elements to the moodeliar and Nicholas Permander, among the native communicants. I soon spent also an interesting Sabbath at Batticotta, where I preached, as well as several times at this new and interesting station, of which indeed I now have charge for the time, as Doct Scudder has gone on a tour to the continent, to distribute scriptures and tracts.

Mr. Winslow mentions that it had been decided by the brethren of the mission, that a new station should be commenced at Madras, to be occupied by Doct. Scudder and himself; and that a press should be connected with it. The population of the city and adjacent country is very great, and the opportunity for preaching, and especially for distributing books and tracts, highly favorable.

Southern India.

EXTRACTS FROM THE JOURNAL OF MR. POOR AT MADURA.

On the first page of this number mention was made of the removal of Mr. Poor from Batticotta to Madura. The extracts given here were written by him while on a visit to the latter place, some months previous to his removal. The field is obviously one of

great extent and interest, and ripe for the harvest.

Preliminary Labors and Preparations for Schools.

Nov. 3, 1835. Agreeably to appointment, Mr. Burby and I visited one of the native schools. It contained about fifty boys, and the place seemed quite full, but immediately on our entering about fifty other people crowded in, so that we were much incommoded. The master and his boys were at first a little frightened, and seemed unwilling to say any thing. But when I began to give a school-book to one and another who were able to stammer out a word, they took courage; still they doubted whereunto the thing would grow. At length the people became clamorous for our school-books. As it was impossible to keep them in their places, the school-master suggested that I furnish him with the books I wished to give, and that he would distribute them to the boys after we had left. I did so, making it distinctly understood with what view I gave the books. I then distributed a few other tracts and withdrew. Mr. B. and myself thought it best not to visit any other school at present, but watch the effect of what we had done. There is no disposition among the people, either in the city or villages, to receive our tracts. The Blind Way and the Almanac are the principal ones that are sought after. It is an unfortunate thing that they have associated the idea of Christianity only with the sight of a printed book. I hope in some degree to efface this impression by a free use of our school books.

4. About four, P. M., I called on the collector at his office in the fort; found him also to be a pleasant man, and easy of access. Gave him a short account of our proceedings in Jaffna, and told him the object of my visit to Madura. That he might understand what are our views and wishes in regard to the mission here, I handed him for perusal a copy of our prospectus, statement, and three triennial reports, and expressed a wish that at a future time he would favor me with his suggestions on two or three points which are now under consideration by the mission. I feel it to be an object of great importance to get a fair hearing from the higher classes of the people on the subject of schools and education generally. My wish is, that by the sanction of the collector I may have opportunity of giving four or five

public lectures to natives in office and other influential men.

6. My present of books to the school I first visited in company with Mr. Burby had the desired effect. As there is a demand for our school-books, I have ceased giving them, except in special cases, and have begun to barter them for native books.

8. It has been indeed a good Sabbath. At our three o'clock meeting it appeared that the native helpers have received a fresh impulse in their labors. They are just now getting well engaged in their business. In the evening they had a meeting and invited the servants of Indo-Britons. This they will probably continue to do.

9. On Saturday sent to the collector, Mr. Duff's speech before the General Assembly of Scotland, thinking it would be a good supplement to the reports of our seminary now in his hands. Took breakfast with him this morning, and had a favorable opportunity for stating my case. He expressed himself decidedly in favor of our plans of education, and will, I trust, aid me in getting a hearing on the subject from the principal inhabitants of the place. After breakfast I visited the district judge, and found him quite friendly to our object.

12. At seven o'clock, A. M., the *ahristadar*, or head native assistant in the cutchery, who is a brahmin, visited me. We arranged for a public meeting to be held in the old palace on Monday morning (16th) at seven o'clock, that I may state to the people our plans of education, etc.

16. Went to the palace a little after seven o'clock, and found the collector and most of the civilians in the place; also six or seven hundred natives assembled. I gave a short statement of our school establishments in Jaffna, together with some of the results. The audience was very attentive, and manifested much interest in what was said. In the course of my remarks I distributed many tracts of several kinds, illustrative of the subject in hand. Closed by giving notice that another meeting would be held in the same place at seven o'clock, A. M., on the ensuing Sabbath.

17. Have been pressed with visitors most of the day. At one time had an audience of fifty or sixty, ten or twelve Mohammedans of high rank, brahmins, and others. I repeated the substance of my lecture yesterday, as these did not hear of the meeting.

18. I began to get some more definite views of the immense field, white to the harvest, that now opens before us here. Set Moody and others to drawing diagrams representing the nature of eclipses, and to copy the chart from the nautical Almanac, representing the progress of the approaching eclipse of the sun. Nothing of the kind could have come more in place, than the fifty copies of the tract which I brought with me, exposing the absurdities of the Hindoo theory of eclipses. They are in great demand, as the subject is quite new to the people here. The blanks from Manney press, and the Tamul maps of the world, which have been long on hand, were just what was needed at the present time; they have produced quite a stir in the city.

19. At morning prayers each of the helpers, as usual, gave an account of his labors in the preceding day. John informed us that some persons had expressed their surprise that *they*, who were Velales, should become Christians. They thought Christianity was fit only for Parriahs. The Roman catholics in Madura are Parriahs, a people of low caste. All the helpers have full and profitable employment wherever they go. They are called to explain our scientific tracts.

20. Day of the eclipse. Sent diagrams to different places with persons to explain them, and to read the tract on the subject. The comet, sun, moon, and, I doubt not, other heavenly bodies, have rendered us great assistance. It is no small object to awaken the attention of the people to what we have to say to them. In the afternoon rode out with Mr. Lawrence to the river, where thousands of people were bathing and performing ceremonies with reference to the eclipse, believing that the sun was in distress, being caught by a huge serpent. They will not eat till they see the sun tomorrow morning. Met hundreds of dancing girls returning from the river. Clouds obscured the sun just before the eclipse commenced.

21. Spent much of my time in conversation with visitors. From the reports given by the native assistants at our evening prayer-meeting, it appears that there is much excitement in the city. It was remarked by one of the heathen, that the missionaries and their assistants are as cunning as the dancing girls; that we entrap the people by means of our nice books and fair speeches. Another observed that the missionaries are like

the first European who came to Madura. He requested only for room enough to nail up a calf-skin, but this skin he divided into ten thousand pieces, and put a piece in every part of the city.

Great Meeting at the Old Palace—Mohammedans—Indo-Britons.

22. Sabbath. Prayer-meeting at five o'clock. At seven o'clock went with Mr. Todd, agreeably to appointment, to the old palace, where we found some hundreds of persons collected. We succeeded in seating a large company of them, and after a few verses had been sung by one of our assistants, in the Tamul style of singing, I commenced my discourse, in which I proposed to answer several important questions which had been proposed in the course of the week. The audience continued rapidly to increase, till it became impossible to reach them with the sound of my voice. As they could not hear what was said, they of course began to converse with each other louder and louder, till the whole congregation became quite tumultuous. It was immediately evident that there were some evil minded persons present, and that we were in some danger of being overwhelmed. Several thousand persons had collected, and many of them had taken the galleries immediately over our heads. It now became an important question to know how we could effect our retreat in safety. Just at this time a number of native gentlemen, who are men of influence in the place, came in. We beckoned to them to come to us, and then informed them that as it was impossible for us to address the audience, we would adjourn to a more private place. In close connection with them, and while engaged in conversation, we moved from the place, and proceeded in safety. Multitudes followed us in the street with occasional huzzas. Immediately on passing the gate of the city, when a multitude were crowded together in the basin or spacious gateway without, I stopped and requested them to give place to a few words. There was a breathless silence. I then told them the story of a kind woman who was preparing some milk for her child; but the child not knowing the kind intentions of his mother, through peevishness and ill temper, bit his mother's finger. But she, disregarding the wound she had received, administered with a mother's tenderness to the wants of her child. I then applied the story to

the subject in hand, and told them that I should like another opportunity for stating to them the important subjects which I intended to bring before them at the palace. They gave a laugh of approbation, and most of them returned. Some hundreds, however, followed us to the mission-house, where we had comparatively a quiet audience, and a favorable hearing. After the people had retired, we held a prayer-meeting in English. About sunset three persons called at my lodgings in the fort, who manifested some desire to hear what I had to say on the subject of the great salvation. After a free conversation with them, and finding them in a favorable state of mind, I prayed with them and sent them away.

23. Early this morning an intelligent Mohammedan called to see me, and proposed some pertinent questions on religious subjects. I had read to him the history of Abdool Messeh, and then pressed him for an answer to the question, How can the guilty escape punishment? After seeing a little the difficulty of the case he said he would carry the question and the tracts I had given him to some of his friends. He returned in the afternoon with a company of Mohammedans, to whom I had a most favorable opportunity for stating the plan of salvation. At noon a brahmin came and solicited a private interview. His object was to request me to assist him in obtaining an office in the service of government. I told him of a much better situation, which I advised him to seek, but on this subject he was quite deaf.—Gave out a set of our school-books to a schoolmaster, who has it in contemplation to enter the service of the mission. Had several companies of visitors besides those above mentioned. Many are wishing to know what is the object of my holding meetings in the palace. The story of the boy who bit his mother while preparing milk for him, is, I understand, the subject of much conversation.

24. Went in company with the brethren here, to Secunda Mallai, a mountain four or five miles distant from Madura. At the rest-house, where we tarried during the heat of the day, we had a large and attentive audience, to which I preached the word and gave tracts. The novelty of hearing a white man address them in their own language induces many to assemble to hear what is said. Here is a wide field of labor for missionaries who have the language, especially

if they preach in villages where schools are established.

Dec. 6. Sabbath. At seven, A. M., attended a new service I have commenced at our house in the fort at seven o'clock, for the benefit of natives of the higher classes who are in the service of government. Most of the Indo-Britons, and upwards of two hundred other natives were within hearing, and listened very attentively, while I attempted to answer two questions that have been proposed by different individuals:—(1.) "Where did the earth come from?" This gave me occasion to explain the first chapter of Genesis.—(2.) "What is the chief excellence of the christian religion, above that of other religions?" In answering this I stated two points. First, it shows us what is the great object or business of life; secondly, it shows us how we may escape the punishment due to us for sin. Many appear to be in great doubt whether it is best to make friends with the padres, or to resist them.

We are still making exertions to establish an English school. People are much afraid of our influence, and we have no suitable place in the fort where such a school could be kept. On Friday morning brother Todd and myself went to see an old choultry which belongs to government, and which we thought we might buy or rent. On application to the collector, he informed us that the choultry was needed for government purposes, but that he would gratuitously furnish us for the present with other rooms for the contemplated school. This he has since done, and we are now furnished with commodious rooms for the accommodation of two hundred pupils, for which we are under obligation to Mr. Blackburn.

Had a most pleasing interview with a man from Ramnad, who, as it would seem, has come hither from a conviction of the truth of Christianity, to join the mission, together with his wife and daughter, and intended son-in-law. He is a man of intelligence and some learning, and was formerly in the service of the zemander. He is ready to serve the mission as a schoolmaster. He is now Mr. Todd's teacher on half pay, as we know not under what circumstances he left Ramnad.—Two young brahmins called and proposed some pertinent questions, which I was able to answer satisfactorily. I am fast making acquaintance with the people of the city.

Gave my first lecture this evening to the Indo-Britons. At noon a respectable schoolmaster was brought here by Warren. After a free conversation with him, he consented to commence a Tamil free school in the service of the mission on Monday. This I consider an important event.

Encouragement in Preaching and Schools.

15. On Sabbath the 13th instant, had two of the most attentive audiences that I have had in Madura. At the meeting at our dwelling-house in the front yard, we had nearly all the Indo-Britons, many respectable men from the public offices, and persons of other description; making altogether an audience of about three hundred persons, who were within hearing, though many of them were unwilling to come near and sit down. I took up some of the principal topics in the second chapter of Genesis. After prayer I gave at some length an answer to a question with which I closed my discourse on the preceding Sabbath, viz. Is there any way of escape for him who by his crimes has forfeited the life of his soul, and exposed himself to hell? I had real pleasure and some cheering hopes, while bringing before such an audience this weighty subject. All this was a continuation of the answer to the question proposed by many to our helpers, "What is the peculiar excellency of Christianity?" At ten o'clock I preached at Mr. Eckard's to about one hundred persons.

14. At nine o'clock went to the school. Seven pupils now attend. Many spectators, to whom we give lectures on various subjects. A due attention to these visitors is good business. We are adorning our spacious rooms with such maps, charts, and diagrams as we have at hand. Warren reports that a respectable Mooreman has visited him four days in succession, and appears to be in earnest in examining into the nature of Christianity. Others of this class, who have visited me, very unexpectedly, manifest a docile spirit. This I have witnessed almost from the time of my arrival here.

15. Had a company of spectators at the school-room at twelve o'clock, many of whom were from the villages. They listened with wonder to the story of my leaving America, and of coming in pursuit of them. Had an interview with another schoolmaster who is willing to come into the service of the mission.

Our prospects are now brightening on this subject, and I think we cannot but succeed in the English department, though there may be a demand upon our patience.

16. One of the men who has engaged to serve the mission as a schoolmaster called on me and said that he and his gooroo were up till midnight reading the Sermon on the Mount, which was pronounced to be very good. Had a visit from a village schoolmaster, the first whom the mission has employed since my arrival. Girdwood and others went and organized the school on Monday. Thus you see the mission is advancing in every department. Twenty-five children are in the infant school, recently commenced by Mrs. Eckard.

This afternoon the Mohammedan inquirer sent a messenger informing me that about forty persons had come together at his house, and were waiting to see me. I went and had a congregation of about seventy people. This was one of the greatest novelties I have met with at Madura. They behaved very well, and invited me to come again, and to come earlier. This meeting was called agreeably to my suggestions to the inquirer.—In the evening held our weekly prayer-meeting, and a meeting for business. Expect to leave for Jaffna the beginning of next week; I have the pleasure of seeing several important operations commenced, and trust they will be carried forward prosperously.

18. Am acting now under a fresh excitement—that of saying and doing my last things at Madura to various classes, and to individuals. If I be permitted to reach home in safety, and without suffering any reverses in my work as an evangelist, I now feel that one of our first appointments should be a season of special thanksgiving and prayer for the great and rich variety of blessings conferred upon us since I left. I find my mind very active to-day, and my heart joyful.

Had a long and satisfactory interview with an intelligent heathen, who requested me to explain the diagrams he had seen, illustrating the nature of eclipses. At the close I pressed upon him, as usual on such occasions, the great question, How can the guilty escape the righteous judgment of God?

19. Had a pleasing interview with the court moonshee, a principal character among the Mohammedans. I urged upon him the importance of becoming acquainted with the writings of Moses and David, inasmuch as he admits them

to be true prophets. He manifested a very different spirit from that usually exhibited by Mohammedans. This remark is applicable to most of the Mohammedans with whom I have had intercourse since I came to Madura. Two brahmin boys joined the English school to-day, but being interrogated on the subject by some who came as spectators, they denied that they had entered the school. Many are evidently wishing to join the school, but no one in good standing is willing to hazard the consequences of setting the example. This afternoon ascended the highest tower of Meen Achee's temple. It is eleven stories, or about 180 feet high. The highest peak was struck with lightning the year the mission was commenced. This the people considered an evil omen. On my taking some small specimens of the broken pieces, the man who served as a guide manifested no small degree of surprise. These five lofty towers, together with the huge pile of buildings of which the towers are but the ornaments, and which are consecrated to the worship of demons, are but faint emblems of the obstacles which oppose the progress of divine truth in Madura. But is not my word like as fire, saith the Lord, a hammer that breaketh the rock in pieces?

20. Preached to an audience. Agreeably to the notice given last Sabbath, I gave a scriptural view of the character and works of the devil. The people were very quiet, as there were many persons of rank and influence present; but all seemed to think that I brought strange things to their ears. In my discourse I read and expounded parts of the third chapter of Genesis, and first of the Epistle to the Romans.

Maharattas.

EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

Mr. Allen still continues to employ most of his time in making tours for distributing Bibles and tracts, preaching also to the people and holding conversation as he may have opportunity.

Tannah—Basseen—Bhewendy.

November 30, 1835. Tannah is the principal village on the island of Salsette. It is supposed to contain fifteen or eighteen thousand inhabitants, and,

for a village in India, is rather a pleasant place. It is the principal civil station of the Konkun, and ten or twelve English families generally live here. It has a fort and a small military force. There is also an English church, which is supplied a part of the time by one of the Bombay chaplains.

Tannah was occupied as a missionary station for more than six years by Mr. Nichols of our mission. The people often mention his name, and they have not wholly forgotten the instruction they received from him.

Mr. N. died in 1824, and since his death, with the exception of a short time, when one of the Church missionaries lived here, the place has been unoccupied. It possesses, however, some important advantages for missionary labor. It has a large population of its own, and it is the principal town on the island, which is supposed to contain 70,000 inhabitants. Its situation furnishes an easy water communication with the large villages of Basseen, Bhewendy, and Kallian, in which mission-schools were formerly established, and for some years supported. These advantages, considered in connection with the fact that it was formerly a missionary station, and that much missionary labor and expense have been bestowed on the people here, and of other places in the vicinity, render it desirable that this place should be again resumed.

Dec. 1. Basseen. Last night at nine o'clock, I went on board a small boat at Tannah, which I had previously engaged to bring me to this place.

This morning as the day dawned, we found ourselves near the fort of Basseen, and the sun had scarcely risen when we entered its gates. Passing through the fort, I proceeded to the village and put up in one part of an old palace. In the course of the forenoon, several individuals, principally young men, called, inquiring for books. I found them to be intelligent persons who had acquired some knowledge of Christianity, and connected with some of the most respectable families in the village. I felt happy in receiving a call from such persons, and also in complying with their request. Their motives, probably, were no better than those of curiosity, but it is gratifying to see people, whatever their motives may be, putting themselves in a way of obtaining further knowledge of Christianity in a country where indifference and, not unfrequently, hatred, are the result of a slight acquaintance with it.

Late in the afternoon I went into the bazaar. As I was walking in the principal street, looking for some opportunity where I could speak to persons who were at leisure, a shop-keeper asked me to sit down on a seat in the front part of his shop.

I stopped, and a crowd of people soon collecting, I spoke to them for some time, on the principal truths of Christianity. Some listened with attention, and others made light of what was said. I furnished those who could read, and would receive them, with books. As it was now becoming dark, I returned to my lodging place.

2. The first indication I received of the approach of morning, was the jargon of instruments and voices of some devotees, engaged in celebrating the praises of their god, in a temple near the place where I had put up. I immediately arose and observed the first streaks of day-light appearing in the east.

Thus early do these deluded votaries of imaginary gods commence their morning worship. Having offered up my first morning sacrifice of prayer and praise, I went out into the village. But at this early hour, few people were to be seen, and those were busily occupied. Passing through the village, I went to look at the ruins in the fort. Basseen was taken possession of, by the Portuguese, at an early period of their conquests in this country. It was strongly fortified, and was long regarded as one of their most important places on this side of India. The fort was taken by the Maharattas about seventy-five years ago, after a long and severely contested struggle. The invocation of the saints, for the preservation of the churches dedicated to them, and for the protection of their worshippers proved unavailing. The heathen were victorious and they celebrated their triumph by setting up their idols in the gates, where they still stand. The ground inclosed in the fort exhibits little else than a pile of ruins, overgrown in most places with weeds and brushwood. Among these ruins the lofty towers and high walls of several churches are conspicuous. These edifices are of large size, and must have been erected at great expense. As I was examining the ruins of one, which is still called St. Paul's, a native man who accompanied me, pointing to that part of the church where the images are kept, said, "there the Feringees (Portuguese) placed their gods." Many of their private houses were evidently large and splendid. These ruins consisting of

arches, columns, and pillars, exhibited some fine specimens of architecture. Now, with the exception of one solitary dwelling, all is melancholy and desolate. Nor does it appear strange that the ignorant and superstitious natives should regard this place as the abode of ghosts and evil spirits. Here, as elsewhere in their conquests in India, the Portuguese attempted to convert the natives to Christianity. In this place, there are now but few Roman Catholics. In the vicinity, however, they are numerous, and have many churches. In their habits and employments they differ but little from other natives of the lower classes. They are supplied with priests from Goa.

In the afternoon, I went into the village and spoke to the people in several places. The attention manifested was much the same as yesterday. The proportion of people who are educated appears to be unusually large, and I have distributed many tracts and portions of the Scriptures. The people here have heard so much about Christianity, that the visit of a missionary excites but little attention, and few are attracted by curiosity to listen to his message.

Soon after our mission at Bombay was established, one or more schools were commenced here, and they were continued for several years.

After this, one of the Church missionaries resided here for some time. At present, it is not included in the operations of any missionary society. It is still, however, an important place. The population is large, and it is easy of access. Many of the people have acquired considerable knowledge of Christianity, and though some are indifferent, and others make light of it, and even scoff at it, yet this is no more than is often seen; no more than is to be expected, in places where the gospel is understood, and its claims to be received are urged upon a heathen population.

4. Bhewndy. This afternoon I addressed a considerable number of people, consisting of seapoys and others, in a small village near the cantonment. They were generally attentive, and made little reply to what was said. The chief object of worship in this village is the toolusee shrub, (the ocyum sanctum of botanists.) From this place, I went into the large village nearly half a mile distant. I attempted to address people in several places, but they were generally too much occupied with business or amusements to listen more than a few minutes. I distributed a number of

tracts in different places. As I was returning to my lodging-place, I saw several persons engaged in a temple, performing the usual ceremonies of idol-worship. I stopped near the door, and when they had finished, I conversed with them for some time, on the character of God, and the manner of worshipping him.

Nasik—Grave of Gordon Hall—Rahoree.

14. Arrived at Nasik and was cordially welcomed by Mr. and Mrs. F., of the Church Missionary Society. Mr. D., their associate, is now absent.

15. In the afternoon, I accompanied Mr. F. to the Godavery, which runs through the city. The number of people along the banks of the river was very large. Some were engaged in performing their ablutions and other religious rites. Some were sitting or standing in small circles, engaged in conversation, and many were apparently without any object or employment. Near one of the large temples, we in turn addressed the people on some of the principal truths of Christianity. The crowd which assembled around was large, and they were more attentive than the people generally have been in this place. Great sanctity is here attached to the river. Godavery is the Ganges of the Deccan, and among the Hindoos it is often called by the same name.

Nasik is truly one of the high places of iniquity. Monuments of superstition and objects of adoration, or rather abomination, meet the eye on every side. The population is supposed to exceed 30,000, of whom a large part are of the brahminical caste. Much opposition has been manifested here against Christianity, and all who are engaged in exertions to propagate it. Great and long continued efforts have been made, to unite the native population, here and through the vicinity, against the missionaries, with the hope of embarrassing them in their operations, and if possible, effecting their removal from the place. The brahmins have endeavored to break up their schools, and to compel all persons in any way connected with them to leave them. But events are showing that the brahmins have less power than they had themselves supposed. The missionaries remain; the schools continue; and the gospel is publicly preached and in other ways made known in this high place of iniquity, this seat of brahmin-

ical and heathen influence in this part of India.

20. Being at Dhoolee, and having learned on inquiry that the village of Dapoor was near, after breakfast I selected some tracts and parts of the Scriptures, and proceeded to it. In Dapoor Mr. Hall, of our mission, finished his course nearly ten years ago, while on his way from Nasik to Joonnur. On arriving in the village, I inquired of two or three men whom I met, if a gentleman did not die in the village some years ago. They replied in the affirmative. I asked them if they could inform me where he was buried. They said yes, and one of them offered to accompany me to the place. Mr. H. was buried in the Mohammedan burying-ground. Many graves are around it, though but few persons of that class now live in the village. The grave is distinguished by a monument, (if such it can be called,) of stone, about six feet long, two feet wide, and one foot high. In this is imbedded a slab of marble about eighteen inches square, on which is the following inscription, viz.

“Rev. Gordon Hall, Missionary,
Died March 20, 1826. Aged 41.”

Followed by an epitaph in the Maharatta language, which being translated, reads thus:—“Gordon Hall, a servant and minister of Jesus Christ, was buried here. He died when travelling this way to preach the worship of the only true God and salvation through his incarnation. Concerning this salvation do you inquire. For you also it is necessary.” This monument was erected by Mr. Graves, when travelling this way, about three years after Mr. H.’s death. Several persons who saw me pass through the village, as soon as they knew where I had gone, came to the burying-ground, and stood around the grave. The occasion was too favorable to be allowed to pass unimproved. I spoke to them of the character and employment of him whose grave was before us, and then explained the nature of the salvation mentioned in the inscription, and urged its importance on their attention. On my inquiring where Mr. H. died, they pointed to the temple of Hunnoomun in that part of the village nearest to us. When we reached the temple, I again addressed those who accompanied me and several others whom we found there, on some of the principal truths of Christianity. A view of the spot where Mr. H. was buried, and the place where he died recalled to

mind the remark of an English gentleman who was intimately acquainted with him. "Could Mr. H. have chosen the place and circumstances of his death, I think they would have been much as they were." He died in a heathen temple where his ascriptions of praise and glory to the Redeemer were mingled with exhortations and entreaties to those around him to turn from their idols to the living God. His grave is surrounded by the graves of those who were followers of the false prophet, and calls on all that go there to trust in Jesus Christ alone for salvation. It was my intention to pass the day in the village, but I found the inhabitants, who were principally assembled together to see the tricks and feats of some jugglers and players, too much engaged in amusements and pleasure to listen to serious things. So, after conversing with a few persons, and furnishing those who could read with tracts and portions of the Scriptures, I returned to Dhoollee.

22. RaHooree. Late in the afternoon as I was passing by a temple where many people were assembled, two or three persons inquired for books, of a kind which I never carry with me. I told them that the books I distributed were not made to assist people in acquiring property, or in calculating eclipses, but to show them how to worship God in an acceptable manner, and to obtain salvation through Jesus Christ. One man remarked, "Jesus Christ, I suppose, was some good man and religious teacher, who lived in your country; we have had many such in this country, as Nanoba, Tookoba," etc. I replied, We do not regard Jesus Christ merely as a good man, but as an incarnation of the true God. "Then," said one of them, "he is like Ram, Krishna, and the other incarnations which formerly took place in this country." This remark, which is a very common one among Hindoos, led me to speak at considerable length on the character and works of Jesus Christ, compared with the supposed incarnations to which he referred. In doing this, I was frequently interrupted with inquiries and remarks. The conversation was carried on by different persons on their part, and was continued until it began to be dark. At such times I find it best to allow the natives time to make their remarks, inquiries and objections, and then I reply to them. These, though often unreasonable and foolish, yet do not appear so to them. If they have not opportunity to speak when they wish to do it, they regard the conversation or discussion as

not fairly managed, and becoming impatient, soon go away murmuring; or if they remain, become noisy and uncivil. Soon after I returned to my lodging-place the mamulutdar called. Those who accompanied him and those who soon followed made a large company. After a few common-place inquiries and remarks, he introduced the subject of Christianity, and soon showed his enmity to it. He urged, among other objections, that it was unreasonable to believe that a system of religion, designed for the whole world, should be revealed to the people of only one nation, and should remain for so many generations unknown to the greater part of mankind. I replied that the command of Jesus Christ to extend a knowledge of the gospel to all the world, was plain and positive, but Christians had not obeyed this command as they ought to have done. You must also remember that formerly, when under your own rulers, if missionaries had come here to teach the principles of their religion, they would not have been permitted to do it. And, even now, when the gospel is preached, you will not receive it. I then spoke to them of the suitableness of Christianity to the state of mankind, as it revealed a way to obtain the pardon of sin, etc. To this he remarked, there is no such thing as sin in the world. God is the author of all our feelings, thoughts, and actions. It is a wrong notion that we do any thing, for we have no more power to act differently from what we do, than we had to make our bodies of a different form from what they are. I replied that it is easy for men now to make such assertions, but the commands of God show his will concerning mankind, while the miseries they suffer, and the punishments he has threatened, show how he regards the actions of those who disobey his laws. It is easy now for men to excuse their conduct on such grounds, but when God shall call them to account for their actions, and inflict on them the punishment they deserve, they will then be convinced of their guilt. The mamulutdar again expressed the same opinions, and with increased positiveness and zeal. I then said, you are a magistrate, and are often engaged in investigating the conduct of persons in respect to supposed crimes with which they are charged. Supposing those whom you sentence to be punished, should say, "It is true that we performed the actions with which we are charged, but these do not make us guilty, for we had no power to do otherwise than we did. We ought not to suf-

fer for what we have done, and it will be unreasonable and cruel in you to punish us." Now what would you say to such persons? What would you do with them? This was bringing the opinions he had advanced to a practical test, and all who were present directed their attention to him to see what reply he would make. He saw the dilemma in which he was placed, and changed the subject of conversation. As the company were about going away, I offered to furnish any who wished to examine the subject of Christianity, with books, to assist their inquiries. Several persons took some, while others declined receiving any.

Siam.

JOURNAL OF MR. JOHNSON AT BANGKOK AND CHANTABOON.

By the journal of Doct. Bradley, inserted at page 326 and 401 of the last volume, the reader has been informed of the circumstances under which himself and Mr. and Mrs. Johnson temporarily removed from Bangkok to Chantaboon. Mr. J. remained some months in this interesting district, after Doct. Bradley's return to Bangkok. The first paragraphs of the following journal was written before leaving Bangkok, and has reference to labors in that city.

Distribution of Books and Tracts—Departure for Chantaboon.

For two or three weeks, I day by day distributed about two hundred tracts, which, in most cases, met with a very ready and apparently grateful reception. In some sections of Bangkok, where few books had previously been distributed, notwithstanding my utmost efforts to prevent it, the tracts were actually pulled from my arms by the eager multitude with which I was beset. I have generally limited my distribution to those who manifested an ability to read; but in some cases I have been utterly unable to make this discrimination, in consequence of the pressure of the crowd around me. In my tract tours I often had the pleasure of seeing great numbers reading the books that had recently been put into their hands. In revisiting places where books had previously been left, I often noticed very little disposition to receive additional tracts. Sometimes individuals came to me wishing to make out of my stock of books selec-

tions of tracts which they had not as yet seen. But doubtless most of those who apply for books do it principally for the sake of gratifying an eager curiosity, not from any sense of their value or importance as regards their souls. There is reason to hope that the Chinese but seldom tear up or otherwise destroy books, from the superstitious sacredness which they appear to attach to their national character. I have often seen individuals reading tracts months after their distribution, and others carefully laid up in their shops. But I have not as yet become acquainted with any whose hearts have been very deeply or seriously impressed by their perusal. There might, however, be many such instances without their ever coming to my knowledge, so limited as yet has my intercourse necessarily been with the people. We have, however, good reason to believe that both among the Chinese and Siamese considerable knowledge of scripture truth has, by means of tract distributions, been extensively diffused. But the christian tract needs to be accompanied by the familiar explanations and earnest and melting exhortations of the living teacher; but above all by the quickening, enlightening, convicting, and converting influences of the Holy Spirit. Without his almighty influences, the best adapted and most powerful means will be utterly ineffectual to the conversion of these stupid, dying heathen; but, with them, the humblest and feeblest instrumentality may be productive of the most astonishing and glorious results. Often has it been the language of my heart, Oh that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence. Earnest, fervent, holy, agonizing prayer, I fear, is wanting more than any thing else to illumine this region of thick darkness, to convert this dreary moral waste into a fruitful field.

After mentioning a friendly call from Luang Nai Sit, son of the prah klang, Mr. Johnson proceeds—

November 6, 1835. To our great surprise our interesting visitor, urgently requested us, after the lapse of six or seven days, to accompany him to Chantaboon, offering to convey us thither in his own vessel, and give us a residence in his own house there, until he could build another for our accommodation. He wishes us to teach himself and family English, which he has long been anxious to learn. In broken English he said,

"In Chantaboon Chinese many, many; Siamese great many; Chinese there, no God, no books; Siamese no God." We told him, should we go to Chantaboon, we should wish to take with us many Chinese books for distribution. He gave us full liberty to take as many as we pleased. This unexpected proposition struck our minds very favorably, it seeming to us a providential opening into a new and interesting field, hitherto unvisited by any protestant missionary. He wished us to stay there five or six months, if convenient, but assuring us we might return whenever we wished. We told him we would consider his proposition, and give him an answer in four or five days.

12. This morning bade an affectionate adieu to our dear brethren in Bankok and embarked for Chantaboon.

13. This evening heard the little son of Luang Nai Sit, who knows next to nothing of English, imprecating the curse of God on the soul of one of his little companions. It is trying to reflect that one of the first things that the heathen learn of foreigners who visit them is the language of profaneness. The natives here are generally temperate; but if persuasion on the part of foreigners to drink the intoxicating cup were prevalent, many of them, I fear, would soon become drunkards. After hard arguing, some are persuaded to drink, but I am happy to see that they often do it with much reluctance. We have had a recent example of this. How desirable that all who trade to Bankok and other portions of the heathen world from Christendom should be honest, pious, and exemplary men. The influence of such men in favor of Christianity would be most extensive and powerful; but now their vicious and immoral conduct opposes one of the greatest obstacles to the spread of the pure gospel among the heathen. Such are the impressions of the Siamese with respect to the use of ardent spirit among Europeans, that we can seldom drink a glass of cold water in their presence without being suspected of the use of that poisonous beverage.

14. Have been surprised to see how much time some of these natives voluntarily spend in the perusal of their sacred books. The wife of Luang Nai Sit has in this way been very industrious for a day or two past, and she not only reads them herself, but teaches her children to do it.

In the evening reached Sechang, an island having a very bold and precipi-

tous shore. It may be a mile in length, and is inhabited. In its neighborhood are two or three smaller islands. Near this island we dropped anchor for the night. To the northeast of it we are informed is a very large river, called Bampla Kong. It is said to penetrate the Cambojan territory, and to be numerously inhabited by Chinese, Siamese, and Cambojans. At the mouth of this river is the city of Bomplasoy, said to contain a large population, both Chinese and Siamese. South of this, on the same line of coast, is a village called Bompla; and still farther south another by the name of Semiracha.

19. We are now at anchor. Near the mouth of Chantaboon river are several small islands, one of which resembles a huge pile of rocks rising from the sea, and lifting high its verdant summit. Several miles to the southeast of the river's mouth is a large island called Sechang, containing a population of several hundred souls, and said also to abound in elephants. At the mouth of the river is a considerable mountain, Ling Sing, projecting from the main land, and concealing the entrance into the river on the south. On the east of the river, for some distance, the land is low and level and covered with a slender growth of timber. One of the principal mountains in our neighborhood is Sabap mountain, on the east of the river, running nearly from north to south, and separating the Siamese from the Cambojan territories. Its dark sides and lofty summits overtopping the clouds, impress the mind of the stranger as he approaches it from the sea, with grand and sublime emotions.

21. Yesterday Kun Klin, the principal wife of Luang Nai Sit, and her numerous train of female attendants, with many of the crew, left the brig for Chantaboon, and we comforted ourselves with the hope of a little respite from the obscurity, noise, and confusion by which we have so long been surrounded. None, but those who have lived in the midst of heathen society, can fully understand its unpleasant character. Their persons are usually more than half naked, a cloth surrounding their waists and extending half way to their knees being their principal clothing. These females often partially cover their bosoms. Besides smoking tobacco abundantly, their mouths are almost constantly filled, their teeth blackened, and their lips reddened with a composition of beetle-nut leaf and lime of a vermilion color. Jet black teeth are considered

by them as a great addition to their beauty. These things in connection with their ignorance, extreme obscenity, wrangling and contention, render them far from agreeable companions. Nothing but love to God and to souls can reconcile the true Christian to an exile from the privileges of his native land, and a residence among the heathen, and stimulate him to vigorous and persevering efforts for their salvation. Sin excepted, there is nothing to which this cannot reconcile him. I rejoice that I am permitted to spend my life in a heathen land, and there pray and labor for the good of souls.

Missionary Tours among the Villages.

Dec. 5. To-day visited *Ban Ka Char for the purpose of distributing tracts and made an excursion from thence on foot to Tamai, a small village about six miles distant from Ban Ka Char, lying a little to the west of north of the latter place. At Ban Ka Char distributed among the Chinese two hundred and forty copies of the Two Friends, subtracting a few disposed of on the way hither. Met with one Chinaman who told me he already had a copy of the Two Friends at his house, obtained at Bankok, and proceeded to mention its contents to some of his friends near him. Thus by the tract the knowledge of salvation is widely dispersed. Our books met with a very ready and apparently grateful reception, and in repassing through the streets, I had the satisfaction of seeing great numbers perusing them, and some reading them aloud to their friends.

Started for Tamai. Crossed an extensive elevated plain formerly under a high state of cultivation, but now lying waste. At its extremity entered a territory diversified with hills, vales, and rice plantations, and under high improvement. My eyes were alternately greeted with extensive fields of tobacco, black pepper, and sugar-cane, each in the period of their bloom. The pepper grows not in a pod, but in clusters, on a vine much resembling that of the pole-bean. The stalks of the sugar-cane much resemble that of the corn after having attained its full growth. On each side of me the beautiful groves of beetle-nut and cocoa trees lifted their tall heads,

presenting quite a contrast to the humble, but more delicious plaintain, with its broad and open leaves. Wheels are used here to a considerable extent, but there are no roads other than those made by the frequent passage of carts. This country is much of it under excellent cultivation, and must contain a dense population. The inhabitants appear to be mostly Chinese. Much of my route was nothing more than a narrow foot-path, leading through these numerous gardens. Tamai is situated on a sandy plain near a river that enters the Chantaboon a little below Semet Nyam. Its population may be four or five hundred, mostly Chinese. As usual, I was an object of much curiosity, and politely treated. This village and its neighborhood presents an interesting field for missionary effort. The children are very numerous and healthy, but destitute of all proper instruction, even of a Chinese school.

Returned to Ban Ka Char by a little different route, leading me through a still more pleasant section of country. Stopped a few moments to refresh myself at a little zayat by the way-side, erected apparently for the comfort of the weary traveller, in front of which was a venerable tree, whose trunk consisted of a great number of large branches, separating a few feet from the ground, and whose immense heavy top afforded a most welcome protection from the scorching rays of a tropical sun. Between the huge branches of the trunk was inserted a large earthen jar, constantly supplied with pure water. Just as I arrived at the spot a young woman came with two pails of water to replenish the jar. Thinking that such attention to the comfort of strangers should be rewarded, I made her a small present which she accepted with gratitude and surprise. Reached Ban Ka Char a little before the setting of the sun. Stopped a few moments at an idol temple. Entered into conversation with a man on idol worship, but he appeared not to understand my dialect. Soon I had quite an assembly of men and children around me, listening to the words of eternal life. Reached home late in the evening considerably fatigued with my long and rapid walk beneath the burning sun.

7. Left early this morning to visit the settlement of Nung Boah, lying several miles to the northeast of Semet Nyam. It is accessible by water from this place, but the route is very serpentine, first nearly west, then about east, and finally northeast. The settlement

* Comparing this journal with communications inserted in former numbers, it will be seen that the brethren of the mission vary considerably in their manner of writing proper names. This is not easily avoided, especially in the earlier stages of the mission.—EDITOR.

lies on the southeast of a salt-water creek of considerable magnitude, and navigable for very large boats for some miles. The houses are built in very humble style, and the inhabitants mostly poor. The whole settlement is a garden, and the population consequently dense. There are several pretty extensive tracts of land under most excellent cultivation, between which lies a large amount of uncleared territory. The inhabitants are principally Chinese. Their gardens are usually inclosed with a ditch, bordered by a thorn hedge, serving both the purposes of defence, and of occasional irrigation during the dry season. Irrigation they employ to a great extent. From the few hours we were permitted to spend in exploring this territory, we were led to consider it an important field for benevolent enterprise. Its soil is rich and very easily wrought. Sugar-cane flourishes abundantly, also tobacco, pepper, and a variety of roots and vegetables. Cocoa and beetle-nut trees are also abundant, and a general attendant upon human habitations. Where we visited there might perhaps have been twenty or thirty habitations on a square mile, with an average of six or eight individuals in a family. Children were numerous. Most of the Chinese here speak the Trochew dialect, and very few are able to read. Nung Boah may be considered a pretty good representation of several other settlements on the west of Sabap mountain, which here separates Siam from Camboja. We distributed here twenty or thirty copies of the Life of Christ. Some at first were afraid to receive our books, but afterwards were glad to obtain them. To these dying souls the gospel, if imparted at all before they sink into the grave, must be imparted mainly by the verbal instructions of the missionary. To one thoroughly acquainted with the Trochew dialect, Nung Boah and the adjacent country would afford an encouraging field for his benevolent efforts. Retired from the numerous temptations to profligacy, and the distracting scenes of Bangkok and other large cities, we might hope that divine truth would make on their minds a more favorable and permanent impression. It would be pleasant to labor among these poor and dark-minded people, and guide their wandering feet to heaven; but I fear multitudes of them must sink into the grave ere the light of the precious gospel can reach them. At the most distant point of our excursion to-day, we were pleased to find several christian tracts laid upon the

table in front of the family idol. Thus the tract precedes the visit of the missionary. Who can tell how widely the elementary truths of the gospel have already been scattered through the distribution of tracts, and how glorious, eventually, may be the results. May these humble heralds of the cross be accompanied by the Holy Spirit to the hearts of multitudes of lost souls.

On the evening of this day as Mrs. J. and myself were walking on the plain in the rear of our house, we were unexpectedly stopped by a messenger from the prah klang, inviting us to call and see him and his son, Kun Sit, now on a visit of business to Semet Nyam. We were invited to a seat near his honor, his son lying prostrate before him. Mrs. J. was permitted to converse familiarly with him, a privilege which, I presume, he would think degrading to grant to the most favored of his own wives. He invited ourselves and Doct. Bradley on the following day, or at any other convenient time, to visit him at his residence. This was an attention that we little expected. His son in the evening called upon us in peculiarly good spirits, and in the course of his visit gave us much interesting information, mentioning some incidents relative to the war with the Cochinchinese, which gave us a distressing idea of the horrors and massacre attendant upon the late finally unsuccessful invasion of their territories by the Siamese. He himself was a conspicuous actor in the bloody scene. Whether these bloody transactions will again be renewed by the two governments is as yet uncertain. To my knowledge no formal peace has yet been concluded.

17. Left about nine this morning, intending to proceed to Tamai by water, with the view both of exploring the country intervening, and of distributing books in that village. We came opposite Tamai, twelve or fourteen miles from the mouth of the Tamai river. The water here is nearly as salt as the ocean. Generally speaking its banks are very low, and at high tide must be overflowed. Owing to the presence of Mrs. J. our visit excited not a little curiosity among these villagers; men, women, and children eagerly flocking around the house at which she stopped for rest and refreshment, anxious to get a glance at the stranger. I distributed here sixty-two copies of the Two Friends, and sixty-nine copies of the treatise on gambling, which met with a ready reception. Tracts having been distributed, I re-

turned to the house where I left Mrs. J. and found it crowded with people. Our hostess kindly furnished us with tea, rice, and other articles prepared in native style. She at first brought us chopsticks to eat with, but learning that we were not handy in the use of them, she handed us a couple of earthen spoons, which we could manage to rather better advantage.

[To be continued.]

BORNEO.

LETTER FROM MR. ARMS, DATED JULY 13. 1836.

WHEN Mr. Arms embarked in July 1835, it was instructed to commence a mission on the island of Sumatra, provided the missionary brethren at Batavia and Singapore should not think that some other field in that quarter had stronger claims and was more promising. After a careful examination of the subject, it was deemed best that Mr. Arms should proceed to Borneo, where there appeared to be some favorable openings for introducing Christianity. This course was finally adopted.

The number of this work for November last contains a succinct account of Borneo and its inhabitants. In extent of territory the island of Borneo is second only to New Holland and New Guinea. The original inhabitants are the Dayaks, now amounting to about 2,000,000, who still retain possession of the whole interior, and are found in greater or less numbers on most parts of the coast, interspersed with about 1,000,000 of Malays, from 200,000 to 500,000 Chinese, 20,000 or 30,000 Bugis, and various other races of men; making the whole population of the island about 3,500,000. The Dutch have a number of settlements planted on the coast for purposes of trade. One of these is Puntianak, (or as it is more commonly written, Pontiana,) on the west side of the island. The part of the town where the Europeans reside, and where Mr. Arms has his location, is called Mariannas Voord.

Voyage from Singapore to Puntianak—Proposed Exploration.

An opportunity was presented sooner than was expected of coming to this place, which the brethren and myself all thought best that I should embrace.

We supposed it a more favorable opportunity than usual; but it proved far otherwise, for the accommodations were very poor, being constantly exposed to be drenched with the water that came through the deck, and to other inconveniences which I need not mention. I was led to hope that the voyage would be accomplished in six or eight days, and I laid in provision for about twice that length of time; but the wind changed, and the prow being unable to sail against it, it was thirty-three days before we reached here, which was on the 29th of June. I did not want, however, for food or clothing. But the Lord made trial of my faith in a way which most of all I dreaded; for when we were within a day's sail of this place, we were attacked by pirates, seven prows in number, manned by not less than fifty men, perhaps twice that number, who gave chase to us, drove us aground in the mouth of Mempawa river, and then battered us with their artillery. The sails, rigging, masts, and hull were considerably injured; but providentially, not a man was wounded, though three prows with cannon were within musket shot. One of the balls that lodged on board—was ten and a half inches in circumference. I had my life-preserver in my hand ready to jump overboard, as I expected every minute that they would board us; but after they had ceased firing a small boat came to our assistance, and the woman on board was put into it, and I was directed to follow, and we were safely lodged in a native house. The savage yells of the monsters as they approached are still sounding in my ears, and the heart-rending shrieks of the woman I shall never forget. I am now hospitably entertained in the house of a Frenchman, whose wife is the woman just spoken of, the owner of the prow in which I came.

On seeing my pass from the governor-general, the resident said he was happy to say he could allow me to remain, though without it I should have probably been sent back; and perhaps, as I have been told, been imprisoned till an opportunity to return was presented. The resident offers assistance, but from what I have learned, I think liberty to proceed unmolested, subject to the taxations of government, is probably all that we can expect. The secretary appears very friendly, and should he be located at Sandak as resident, as there is some probability that he will, I am confident that he will render very essential aid in a mission there. It is said there are

17,000 Diaks at Sandak, or according to Mr. Barnstein, who saw them, 3,463 families. These are nearly all the Diaks belonging to this residency; and with the exception of about 20,000 at Sambas, all that are under the Netherlands government. Perhaps Sandak will be the place to commence operations in this quarter. I hope to go there in the course of a few days, and should have gone before now but for a lame foot. The sultan of Pontianak* offers to give me letters to any of the rajahs of the interior, and I think it will be perfectly safe to go as far in investigating the moral condition of man as I can go in government prow, though I feel desirous of bringing the work of exploring to a close as soon as practicable, and do not intend to go farther than the present circumstances seem to demand. Mr. Medhurst was quite confident that Sintang, some fifteen or twenty days journey up the river, is the place for a permanent establishment, and I wish to see that before locating in another place. I think it would also be well to see Sambas, and if convenient, Mentradu, where there is said to be from fifty to one hundred thousand Chinese under their own government. These and the places near them are all that I design to visit before hearing from the Committee. After making the tour, I design (*Deo volente*) to consult with the brethren at Singapore, unless some positive instructions should arrive from you before that time. I hope two months will be sufficient for the whole. I think there are 150,000 Chinese in this region, who are perfectly accessible, and are collected in campongs, several thousands together. Those here speak the Hokien dialect, are most of them able to read, and are so anxious to get books that they may be said to devour those which are offered to them. I have taken as many as I could well carry under one arm and might have stood in the street at the entrance of the campong, and in fifteen minutes have given away the whole, had I not chosen to leave them hungry and to pass on to others. A station here would be of great service to others far in the interior. It might be for the Chinese, or Malays, or both. The Bugis here speak and read the Malay almost exclusively, and indeed are Malays, which is but another name for Mohammedians. There are perhaps 8,000 Chi-

nese, and 12,000 or 15,000 Malays in the two campongs.

Allow me to say that I know not when I have spent six weeks more happily than since I left Singapore, though some of the way I had nothing but rice and salt to eat, and lost some money in consequence of the attack of the pirates. Do join with me in praising the Lord for all his kindness to me. May my spared life all be spent in the service of the dear Redeemer.

Southern Africa.

EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

THE journal of Mr. Champion down to October 3d, 1835, was inserted at pp. 214—19 of the last volume. Other communications, bringing the history of the mission down to a later date were inserted at pp. 241, 267, 339 of the same volume. A joint letter from the missionaries on a subsequent page contains the latest information from this mission.

Incidents at Bethelsdorp—Voyage to Port Natal.

October 26, 1835. Bethelsdorp. An interesting temperance meeting has been held to-day in this village. The session lasted for four hours at least, and the interest was well sustained through the whole. Five or six of the Hottentots addressed the meeting, with something of true eloquence, and seemed really in earnest. There are about 750 members of this society. This is sufficient to account for the fact that every thing in the shape of ardent spirit is discountenanced in the place, while in a village adjacent the natives are seen prostrated in the streets daily, through drink.

Nov. 9. To-day we called upon his excellency the governor of the colony, sir Benjamin D'Urban, at present at Uitenhage, on his return from the frontier. He expressed himself as being favorable to our object, and offered us every assistance in his power.

20. Sun eclipsed in about one fourth of its disc. The thermometer fell several degrees. They tell me that there was a total eclipse here not many years ago, and the people ran in a mass to the missionary's house, to ask him to "pray for them, for the judgment day had come."

* From *Punti*, a ghost, and *Anak*, a child or young of any animal. Mariannas Voord is that part of Pontianak (pronounced Poontianak) where the Europeans reside.

Dec. 20. By the good hand of our God upon us, we are at length quietly anchored in the roads of Natal. We sailed on the 7th instant from Algoa Bay in the brig *Dove*, of London, W. J. Haddon, master. We left our companions with some tender emotions, but cheerfully committing them to the protection of Him who never slumbers nor sleeps in his care of his children. The passage has been truly boisterous, but marked by several merciful providences for which we ever must be grateful. The length of the passage is owing in part, to a very strong current setting in a southwest direction along the whole coast. On the third or fourth day of our voyage we were sailing under a fresh breeze, and supposed ourselves making rapid progress towards port, but on the next day it was ascertained that for the last twenty-four hours we had made no progress at all. A strong wind from the east has also much retarded us, obliging the captain at one time to take in sail and lie to, and at another to give the vessel the least possible canvass. On Wednesday last, supposing ourselves seventy or eighty miles from Port Natal, we steered for land. On Thursday we enjoyed a delightful view along the coast, at a distance of ten or fifteen miles. The country receded gradually from the shore, covered with the finest green, interspersed with beautiful trees, and here and there swelling into moderate hills and vallies. Sometimes we fancied that we saw orchards regularly planted with fruit trees, often gardens, and at other times an extensive park with all its variety of knoll and dell, and natural and artificial beauties. The back ground of the picture was ever filled up as we sailed along, by a blue range of notched or table mountains in the distance. The scenery was delightful, far beyond any thing we had yet seen in Africa. We were now imagining every indentation of the coast to be Port Natal. But the current had deceived us. The dead reckoning would have made us one hundred miles beyond the Port. The captain concluded he had sailed past early in the morning, and tacked ship in order to return. At that instant fires were lighted far ahead, at what appeared to be a cape, and as this was an expected signal on arriving at Natal, if any whites were there, we concluded this to be Port N. and steered for the fires. After a long contention with the current, we reached their vicinity, and our cape, like all the preceding, vanished; proving to be only a slight indentation of the coast.

Again was the captain sure that we had mistaken our port, and the ship was put about. But a calm came on; we were fast drifting ashore, and obliged to cast anchor. About midnight, a breeze sprung up, blowing us directly on shore, and before the vessel could be got under way, which was done with the loss of an anchor, we were well nigh stranded on the beach. The Lord preserved us. We were carried out to sea 120 miles by the wind, now increased to a gale, and on obtaining an observation, found ourselves two degrees south of Port Natal. However, the wind soon changed, and in a short time we again saw land, which, to our great joy, was the bluff land of Port Natal stretching far out into the sea, like an immense wall. It rises very abruptly from the water, and is covered with a dense jungle. The point of it called Point Port Natal, where it stretches out into the sea, is surrounded by rocks. A sandy point on the north side, and opposite the bluff, shuts within the point first mentioned, leaving the entrance to the harbor about a quarter of a mile wide, and affording a good roadstead in from eight to eleven fathoms, and adequately protected from southwest and west winds.

22. Just after penning the above, the brig was unmoored for the purpose of gaining a better position from which to enter the harbor at time of high tide. The gentle breeze of the morning had now increased in strength, and a heavy surf was breaking over the bar which runs between the two points before described. The captain, trembling somewhat in respect to the result, set the ship's head toward the inlet at five o'clock, P. M. The breeze soon bore us amidst the foam of the breakers on the bar, and beneath the frowning mountain, to which the bluff point of the distance had now magnified. Then came a scene of interest. There was the whistling of the breeze through the rigging, as the vessel came so near to the land and trees, that it seemed we could almost touch them; the hoarse voice of the captain from the tossing bow, constantly passing to the helmsman; the apparently desperate struggles of the latter against the contending currents; the steady attention of every man at his post to hear the orders; the song of the man with the lead while on the bar, the rolling and plunging of our bark, now as it were on the rocks on one side, or the sands on the other; the splendid view opening before us as we entered the bay; added to the anxious looks of a party of whites

and Zoolahs in shore,—all was to us a scene of deep interest. The Dove draws but eight feet of water, but the stiffness of the breeze and the strangeness of the place to our captain made the attempt of the passage a little hazardous. A wreck also, near by, reminded us of what might be our lot. But the Lord was merciful, and here we erected another Ebenezer. And now the view which opened upon us was truly refreshing, after our tedious voyage. We found ourselves in a picturesque lake, resembling some of those in America, five or six miles in diameter, embosoming a verdant island of mangrove in its centre, and itself surrounded by high land receding from its shores; with scarce a ripple on its surface, while outside a loud tempest was howling. The night that we now spent was one of rest and peace, and thanks to the God of missions.

Landing at Port Natal—Notices of the Place and Inhabitants.

To-day have we been introduced to the land and country which we hope it will please God to make the scene of our future labors. Thus far in the disposition of the people and the appearance of the country, we are all happily disappointed. We had taken a bullock wagon and appurtenances in the vessel. This afternoon it was landed. Twenty or thirty naked Kaffers, (as the people of Port Natal are called, Zoolahs properly,) sat on the beach, with assagay in hand, which they always carry, using it in peace for the purposes of a knife, and presented quite a warlike appearance. We proceeded to the house of the late Mr. B., a Polish gentleman who had fled the troubles of his country, and with considerable property, sought this corner for the purpose of retirement; but who, just after having erected his house and cleared a little of his farm, was lost at sea. Our path was for some distance along the shore of the bay. We then emerged upon a beautiful meadow, the grass up to the knees of our bullocks, and after passing through a thick bush of half a mile reached Mr. B.'s. A few natives living in huts near by, came out to greet us, entirely naked, excepting a few beads, or skins about the loins. The house of Mr. B. is the best one in Port Natal, constructed of wattle and daub, thatched with grass and reeds, and surrounded by a verandah. It stands in the midst of a garden, which is inclosed by a fence of posts set upright in the ground, and in which are growing pota-

toes, beans, peas, water-melons, calabashes, etc. (Thermometer at 80 degrees to-night.)

23. When this morning opened upon us, the wood around was vocal with many a songster, but in none of them could I discover much harmony or sweetness of tone. Our house commands a full view of the bay and its island to the east. It stands on a small elevation, where, though it has lately been cleared of its thick wood, the largest trees, (some fifty or sixty feet high,) remain for the sake of adding coolness to the situation. Some of the mimosas are very picturesque in their shape. A large tree is standing in front of the house, which captain Gardiner used for a church on the first Sabbath after his arrival, when several hundreds were his hearers.

Already have our friends, the white men, done us no little kindness by the small favors which it is in their power to grant, and which, to strangers landing on a new shore, are very refreshing. I tasted to-day some cape gooseberries, a subacid fruit, covered with a pod, and yellow when ripe, which we found in the vicinity. This is the rainy season, for this region, but it has been much retarded this year. To-day, however, we enjoyed a regular American thunder-shower. Thermometer at eighty degrees most of the day. This evening I heard the grunting of a tiger, a species of leopard, not far off. These animals have been the terror of the people here, breaking into their houses, and destroying calves, goats, poultry, and well nigh the people.

24. This morning we took our first walk to the westward along the shore of the bay. After emerging from the wood which surround us, we came upon the flat which borders the bay. Flowers and trees to which our eyes were unaccustomed every where met our view. All around, the grass rose to a sufficient height for mowing, and thus it continues all months of the year. Passed some women collecting grass for thatch, then a brick kiln. Then we met two white men attended by two or three natives. At the end of a beautiful common stood some native huts. We came to the first; a white man greeted us, and invited us to take seats in his house on some clean leopard skins. Our friend had traveled extensively in Dingaan's country, and gave us some pleasing instances of the freedom from theft which exists among the natives of this region. Often had he left parcels of beads (the currency of the country) exposed whole nights, and not

a single one had been pilfered. If a white man should drop the most worthless thing in travelling, it would not be long before he would have a native running after him to bring it.

The house of the carpenter was near. The building is a perfect square, with roof and walls, and only one room. Here stools were offered us in place of chairs. The common drink of the country, sour milk, proved very refreshing after half an hour's walk. Kind offers of assistance in various ways were to-day repeated, and we have reason to rejoice in finding such well disposed friends in the white people of Natal. As we left, a native was sent to carry us over a creek beyond Mr. W's. Here we found a boat, the construction of which adds not a little credit to the carpenter's ingenuity.

Passed the huts of a few Hottentots, evidently bewildered through intoxicating drink. This evil, we are sorry to see, has found its way to this fine country, but it is not yet brought in sufficient quantities to be much introduced among the natives. There are here twenty or thirty Hottentots, who have come up at different times as wagon drivers and servants to the traders who have come over land from the colony. But generally, their character is not such as to do honor to the little civilization they have brought with them.

Mr. N., who accompanied us, and to whom we feel ourselves much indebted, has charge of the business of the trading company established at this place. Mr. N. expects to visit the king, and offers us all the assistance in his power in regard to the means of journeying, crossing the river Togatlah, and an introduction to the king. There is another favorable circumstance,—we were the bearers of a letter from the governor of the colony of the Cape to Dingaan, informing him of the probability of the appointment of a governor for the settlement at Natal. For this also Dingaan has long been anxious, that he may have some responsible head to whom to apply in case of misdemeanors. A petition has been forwarded through captain Gardiner, who has left for this purpose, to the king of England, praying that this country may be taken under the protection of the British crown.

This afternoon held rather a long catechism with some natives, to whom we explained our character and object, with some account of the Redeemer. But they listened with such a stare of wonder, that every look seemed to say, "Oh

no! it cannot be." They can hardly conceive of a kind of doing good where tobacco or snuff, food or clothes is not a part. They say that Dingaan can never die; no disease can kill him. Why? He is king! They seemed to be much pleased, and left us at evening with a "hiala kuhle" (the usual word of adieu) "may you rest well."

Native Dance—Contemplated Tour—First Sabbath.

25. Have had to-day a good view of the majority of the people in Natal. The whites assembled to witness, and the blacks to perform, a dance at the slaughter of two oxen by our friend, Mr. N. On our way we met a messenger for us, with a letter in a forked stick or reed, the usual mode of carrying messages, informing us that soon a despatch would proceed by land to the colony, and affording us an opportunity of sending to our friends. - A messenger, with a piece of paper to carry, generally considers himself the bearer of important news, and goes at twice his usual speed. Thus was our own post-boy coming towards us. Letters have been conveyed through Kafferland in fourteen days, but there was a regular series of posts through the mission stations.—But to our dance. Troops of Zoolahs, with assagay or kirie (a club with a knob at the end) smeared with fat, and some of them fantastically decorated with beads, were hastening onwards to the dancing place. Those from one man's kraals were driving three or four oxen before them, with an accompaniment of yells and cries of unearthly sound. Arrived at the place, many were sitting without the scenes, within a few minutes walk of Mr. N's, in groups here and there, arranging their beads and preparing for the merriment. The first part of the dance began with an assault on the whites, spear and shield in hand, as if to destroy us all. A good hearted sailor took up a stick, and was about to give battle, supposing them in earnest. The dance consisted of stamping on the ground with various motions of their hands and spears, but with very little grace of movement or position. They were quite precise in keeping time, but were scattered here and there, without much order or regularity. It was accompanied by a jargon of sounds, now the repetition of a word or sentence, and now by a violent clapping of hands. Each one was decked out with his best beads, strung across the forehead, breast, neck, and hips—

around the loins the women wear a small skin caross, while with the men, the bits of leather, goat-skin, monkey's tails, as the case may be, hang in abundance behind, but before are not sufficient for what nature herself might teach them. Feathers of different colors were tastefully arranged in the ring upon the heads of the men. Probably five hundred natives were present. The scene wound up by the murder of the two oxen, and then what hacking, and scrambling, and debate, each for his piece of meat. The whole ox, skin, flesh, blood, and entrails, fell a prey to their hungry appetites. They then came in a body to present a loud huzza and thanks to their benefactor, and returned home to eat their meat in silence.

27. This morning our walk led us to a spot selected as the site of a town, to be called D'Urban, in honor of his excellency the governor of the colony. We inquired of a native for the spot, and he, from mere good will, came to shew us. We followed a path which led us through grass much above our heads, and into a thick wood on the side of a hill not far distant from the west extreme of the bay. One peculiar kind of tree we noticed. Its trunk seemed composed of the trunks and roots of small trees. Here and there roots were dangling, as if expecting soon to reach the ground. Imagination would fancy it to have been planted in the air, and to have shot its roots thence to the ground. The trunk was eighteen feet in circumference, and under its wide shade a thousand might stand. The leaf is of a deep green and oval shaped. On making an incision, a milky substance exudes from the bark. Flowers were abundant; a creeper, the morning glory perhaps, in many places threw its vines and flowers over the bushes in such order that they seemed trained by hands. Some large acacias were around us. Ants' nests as large as a hat crown we observed on the branches of trees very high from the ground. Thus interested, we wandered from our path, and had well nigh lost ourselves, but our Zoolah found us and set us right. Only a small place is yet cleared in the bush for the streets of the proposed village. Returning, we noticed an elephant's track, recently made. But the animals do not shew themselves very often now about Natal.

28. This Sabbath, the first we have spent on heathen ground, deserves a passing notice. May this small one become a great nation. The Lord hasten it. At noon a service was held in Eng-

lish, at which about a dozen of the whites attended. Mr. Grout preached. For seats mats were placed in front of the house under the verandah. At three, P. M., twenty or thirty naked natives came. Two or three had by their diligence procured a blanket. I never had more attentive listeners to the story of Christ crucified, a story in its particulars new to them all. To speak of Jesus to those who have never heard of him affords a satisfaction infinitely more than sufficient to repay for all the toil and anxieties attendant upon perils by sea and land, encountered in reaching this country. And when at closing one of them in the name of his companions said, in a chastened tone, "*Siyakukum bula*," "we will remember," it told me of the worth of the gospel, and of the pressing need that Zion should awake and put on strength in the matter of sending it to the millions of perishing souls in Africa. Here is ready access to numbers in this vicinity. They respect the white man; and no doubt, by visits to their kraals, they might be induced to attend religious instruction. With the increasing prosperity of the place, there is undoubtedly a wide opening here for effort; and to supply adequately instruction for all this people would demand the constant exertions of several laborers. So extensively scattered are the people, that one station, or two even, would not be sufficient for this purpose. Moved by facts such as these, we have in contemplation a station here, even should Dingaan grant us a footing in Zoolah-land.

Station Contemplated by Captain Gardiner—Walks in the Vicinity.

Captain Gardiner, mentioned below, formerly belonged to the British navy, but has more recently devoted himself to the missionary work. In the year 1835 he visited Port Natal, penetrated into the Zoolah country, and after having made some arrangements for future labor in that quarter, he returned to England, where he has published an account of his tour. Late publications of the Church Missionary Society mention that he is expected soon to commence a mission to the natives in the vicinity of Port Natal.

Dec. 28. Went to see the mission church of captain Gardiner. On our way we crossed a part of the bay, which at low water is entirely dry, and where

tracks of the sea-cow, boar, and elephant are often seen. Met Mrs. W., the only white married woman in Natal, who had been walking four miles in the scorching sun. The only modes of traveling here are by bullocks or on foot. It is remarkable that out of twenty or forty horses lately possessed by the people, only two have escaped a sickness which has prevailed. Our path led us into a large field of corn, a sure sign of habitations near. The corn is not planted in hills, but sown on the ground among the grass and sod, before it is dug over with their hoes. The Kaffer hoe is rather like a pick, and with it only the top of the ground is loosened. Yet with this sort of cultivation large crops of *millice* (the name for the Indian corn), in a favorable season, are gathered. We came at length to a dense jungle with tall trees interspersed. The kraal was surrounded by an abattis of brush for the sake of defence. For this reason all the villages of natives in Natal are in the bush. Through one gate we followed the fence a short distance, and another gate led us upon the huts. They were eight or ten, quite large, arranged around the pen or kraal for the cattle. The huts were superior to any we had seen. We left, and followed a path in the wood, in some places completely arched over by the climbing plants and limbs of trees, forming a most refreshing walk in the warm day. A boy followed voluntarily to shew us the path. He pointed very significantly to the high hill before us, put us in the right path, and left us. We were half an hour in following the winding path through fields of corn, in all its stages, some just sown, and some bearing fruit, when we reached the spot selected by captain G. for a station, and called by him, in reference to his repulse by Dingaan and reception at Natal, Berea. And here the view which burst on us was delightful. A fine meadow land scattered over with clumps of trees, bordering the still waters of the bay, lay at our feet. Beyond rose the high dark ground of Port Natal, and the foaming waters of the ocean. To the right the height stretched off to the west, covered here and there in the bare spots among the bushes, with patches of corn. Behind us in the distance the ground rose into some high mountains. The view richly repaid us for the toil and sweat of the ascent. We were here amid some Kaffer huts. But such swarms of fleas came upon us as literally to blacken our clothing, and we were glad to make good our retreat. But the natives seem-

ed not at all troubled, being wholly occupied in taking from the fire and devouring the entrails of an ox. The fleas, I believe, sometimes become so abundant that the people are obliged to move their kraals. The building intended by captain G. for a chapel, is now in a course of erection. It is long, with a verandah around, and capable of holding perhaps three hundred hearers. The station of captain G. is about four or five miles from our present abode. There are several kraals in the vicinity, but at present it is at a distance from the majority of the people. Such has been the fear of Dingaan, that they have retired to the south and west of the bay.

29. Started early this morning to reach the residence of our friend Mr. P. seven or eight miles to the west of us. A gentle breeze, as usual, fanned the air, or the weather would have been oppressive, as the thermometer was at 82° most of the day, higher than upon any day since our arrival. We crossed two African rivers, the Avon and the Umhlatus, which flow down, to appearance, through a very fertile country. The basin in which the bay is situated, is surrounded by high land, except on the west. Here it extends itself for five or six miles in a perfectly level flat, to the valley of reeds, through which the winding Umlaazi flows into the sea. Kraals of natives are situated on the high land on either side of this flat, among patches of Indian corn, which occupy almost the only openings in the thick bush. Through this valley passes the wagon-road to the Amapondas, and along it also our guide led us till we arrived at the abode of Mr. P., which is situated on a point of land around which winds the Umlaazi, in full view of a small lake (which he calls lake Washington, in honor of the hero of America), and of the sea, at the mouth of the river. His house, which, very creditably to his industry, he has constructed of reeds with his own hands, stands in the midst of large and fine fields of corn. Mr. P. is neither hunter nor trader, in this differing from all the whites in Natal. He devotes himself to cultivating the ground, and has, considering his circumstances, a very fine garden, planted with various vegetables. He offers us freely any thing we wish from his garden, and in various other ways expresses his friendship. Returned by a kraal in which we saw six or seven whites. It was not difficult to see that a charmer had been among them, and that our vessel in this respect had done no good.

30. The mercury to-day rose to 84°. There is something sublime in what I see and hear about me this evening. All is dark around, except as the gleams of the lightning make it light as day. The ocean is heard, as if laboring with very heavy waves to break away its barrier; while, ever and anon, even above its deafening roar, the loud thunder rumbles in the heavens.

To-day our peace was disturbed by the intrusion of a long green snake through the window, upon one of our number, who was busy writing. Then ensued a scene of confusion. But he was at last killed, and his skin preserved.

[To be continued.]

JOINT LETTER FROM MESSRS. CHAMPION, GROUT, AND ADAMS.

THE letter given below bears date August 11th, 1836, and was written at Port Natal. The brethren of the mission made their first visit to Dingaan in January, 1836, immediately after the last date in the journal which precedes this article. They then returned to Bethelsdorp and Port Elizabeth, for their wives and effects; and after taking them to Port Natal, they visited Dingaan's country the second time, which is the visit referred to at the commencement of the following letter. Finding the king still disposed to receive them kindly, and having come to an understanding with him that two stations should be commenced simultaneously, one at his capital, and one at Port Natal, they returned to the latter place to make the necessary arrangements. In a postscript it is added, under date of August 29th, that Mr. Champion, designated to the station in Dingaan's country, was expected to start for his new field on the next day.

Second Visit to Dingaan—Plan of the Mission—More Missionaries and Teachers needed.

Since our last we have visited Dingaan at his capital. It was a time truly unfavorable, but he had heard of our arrival, and having sent for us, of course we must proceed. All the strength of the country, leaving only a few women and children in the kraals, was drawn out to fight against Sopoza, a powerful captain living on the borders of the Zoolah country, in the direction of Delagoa

Bay. The king was indeed interested in the success of his expedition, but not so much so as to forget our business, or the word spoken to us on our former visit. On our ascending an eminence which commands a view of Um Gun-gunhloo, he saw us doubtless, and immediately on our arriving, without waiting for the usual ceremony of a messenger to announce our coming, he sent for us with our wagon to his place of audience. He was seated in his old fashioned chair, clad with several shawls not separated from each other. The wagon was drawn before him several times for his amusement. He treated us very kindly during our whole stay which was five days in length. In some respects he paid a deference to our feelings which we hardly expected. For instance, the Sabbath was at hand. He so arranged circumstances, that we were not disturbed by his own business, and very little by the importunities of the people. He repeated his determination to learn to read, and expressed himself strongly in reference to a station among his people. He said that as soon as his chiefs and people returned, we should have a name and place in the land. We might come prepared to settle and begin our labors.

His mind is evidently in a waiting posture. He is but partially enlightened in regard to the nature of our work, but judging from the confidence he reposes in us, and the character of his mind, we should think that, if tolerable success attended our incipient efforts, it will not be long before the whole country with its thousands is thrown open to the efforts of Christ's servants.

Thus much under God is depending upon the wisdom and energy of our first efforts. Now this station at Natal is to be occupied. It has been mutually agreed that Doct. Adams be situated here; that Mr. Grout attend at either place as is expedient; and that the remaining one go into the Zoolah country. The school here in Mrs. Adams's hands is succeeding well. It is in English, and bids fair ere long to make the little ones interpreters of the glad news of salvation to their parents and friends. But her time is very much occupied. We think another school could be well sustained here, and the wants of the region around require it to be instantly in operation, if we can have a teacher. One of our number qualified, as we thought, for extensive usefulness in this department has been snatched away by the hand of death. To commence then the station with Dingaan in a manner wor-

thy of the cause, and proportionate with our wishes, we are quite inefficient.

The chief, no doubt, has erroneous views in regard to our work. But we believe him to be a reasonable man in many respects. We believe that, if flourishing schools were formed in his country, they would give us at once access to his confidence, and access to the whole country with the words of salvation. Without the approval of the king, nothing can be done; and with his word, every thing, according to Zoolah notions. Thus you see that much, perhaps all of our future success, may depend upon a right beginning. The king is aware that ours is a work of time. But still he will be looking for immediate fruit. And the present is a favorable moment, which God, contrary to the prophecies of friends and foes, has vouchsafed to his people for the honor of his name, and the advancement of his cause. Seize it now when it can be done, and dig deep and lay the foundation well, before the ten thousand evil influences arising from the increase of whites here, shall poison the minds of chief and people, and retard the work for many, many years. While this work of education is begun, buildings are to be erected, the language to be reduced to writing and acquired, the gospel to be preached, and that unknown country to be explored with reference to future efforts. Thus in the Zoolah country there would be constant employ for one or two more teachers. This is what we feel the present exigency imperiously demands. An ordained missionary is also needed at this place, in case of Mr. Grout's taking up his abode among the Zoolahs, where circumstances seem urgently to call him. Something has been said in reference to a printing-press and printer. We hope and trust they will soon be needed. In fact they are already needed for printing cards and elementary books for the schools.

Some progress has been made in the language, and for this purpose is Mr. Champion stationed in the Zoolah country, that the language most generally in use may be correctly acquired, and the Bible translated, it being our wish that he be devoted mainly to this business.

Thus, when we look only at present wants, and the number calculated to meet the present need, we pray you to send us out speedily one ordained missionary, one printer with press and apparatus, and two or three female teachers qualified to instruct infant and other schools. Of course our eyes are occupied with the spiritual wants of this peo-

ple. But we do not forget that other lands are calling loudly. We might speak of the neglect which Africa has suffered at the hands of American Christians, and the important bearing which the civilization and conversion of this powerful tribe would have upon the cause of Christ in this part of the continent. But we forbear.

Respecting the landing of this reinforcement in an American vessel at this port our thoughts have been exercised. If the winds should be as moderate during the last part of this year as they were for the first six months, we should have considered it very practicable for an Indianman to have anchored in the roads, and discharged passengers and supplies at any season. But it is well known that this coast is exposed to strong easterly winds. These are now prevailing. You have the facts before you in respect to the bar, harbor, &c. Since December last two brigs have entered the bay, and a large man-of-war anchored for a while outside the harbor, in the roads. The weather has been so that we have often said, How refreshing it would be to see a vessel within three months from Boston at anchor in the bay with helpers for us in the great work.

Indians West of the Rocky Mountains

LETTER FROM MR. SPAULDING, DATED
JULY 8, 1836.

THE departure of Mr. Spaulding, in company with Doct. Whitman and Mr. Gray, was mentioned at p. 162 of the last volume, and their arrival at the Otoe Agency, at p. 317. The letter which follows was written at the rendezvous of the gentlemen engaged in the fur-trade, held on Green river, a branch of the Colorado which runs into the gulf of California. The mission families traveled in connection with a trading company, by whom, as well as by the gentlemen occupying the several posts where they stopped, they were treated with much kindness.

The Nez Perces Indians, on learning that we were with the company, came two days to meet us, and received us with great kindness and apparent satisfaction. They said that many of them present, talked with Mr. Parker and Doct. Whitman last year, had promised to meet the latter at this place, and had

now come, agreeable to that promise, and for no other reason than to conduct us to their country; that they rejoiced to see our faces, and were happy to learn that we were to live with them, for they wished to learn how white people lived. But they said that only a few of the chiefs were present, that they were back with the village, they therefore could not say where in their country we should be located. One brought a letter dated 16th of May, near Wallawalla, and some paper from Mr. Parker.

An old chief present said that he did not hear Mr. Parker and Doct. Whitman speak last year, but that he was glad to hear our voices now. He said he had but a little time to live, but was happy to have his children learn how white men live. He liked all we said. The next day after coming to this place, i. e. yesterday, we held another talk. All but one or two of the chiefs were present. The Indian who accompanied Mr. Parker made the same report. They all said that they had heard that white men were coming to live with them, and they thanked God that they now saw our faces. One principal chief said he heard Mr. Parker and Doct. Whitman speak last year on the Sabbath about God, and he had stuck to what they said to this day; and for his part, he should now stick by us. We told them we wished to take our wives to Wallawalla and leave them through the winter and go ourselves into their country and find a good place for our residence. To this they would not agree. They wished us to go immediately to their village, about three days from Wallawalla, and not leave them at all. They say there is better timber and better land there than where Mr. Parker has directed us to come.

A few words concerning our journey. We reached Fort William, at the foot of the Black Hills, 13th of June, and remained there eight days; during which time our animals recruited much. On the Sabbath I spoke to a very attentive congregation under the shade of a tree. We left the Fort 21st of June, and arrived at this place 6th of July. Our passage through the mountains thus far has been very severe upon our animals. A guard was kept night and day. We made from fifteen to thirty miles a day, came up on the north side of the Platte, from the mouth to Fort William, thence about 140 miles on the south, then crossed to the north, left it the day following and passed up its branches till we came to the waters of Green river a branch of

the Colorado. Our course from Missouri has been a very little north of west so that we are now in latitude 43°. We travelled 1,700 miles to Liberty mostly by water, 1,300 from Liberty to this place, all by land, and have yet 600 to make. Our living since we reached the buffalo country, 300 miles from the mouth of the Platte, on the first of June, has been nothing but buffalo meat of the poorest kind, as buffalo are very scarce this year. The mercies of God to us have been without number. Frequently, when nothing but darkness surrounded us, the arm of God has been stretched out wonderfully for our deliverance. We have received the greatest kindness and attention from the company since we joined them. We have wanted for nothing which was in their power to furnish us.

EXTRACTS FROM A LETTER OF MR. PARKER, DATED SEPT. 24, 1836.

MR. Parker, whose tour among the Indian tribes in and beyond the Rocky Mountains has repeatedly been noticed, was at the Sandwich Islands on the 24th of September last; having proceeded thither from the mouth of the Columbia river in one of the vessels of the Hudson Bay Company. After visiting Fort Vancouver, as mentioned at page 445 of the last volume, he started on a tour northward of the Columbia, visited the Nez Perces, the Spokane, the Falls, and the Pundera tribes. After given an account of some of his wanderings in the wide and desolate plains of the west he proceeds—

At night a large number of Indians overtook me, many of whom were the Spokans, who had heard that I was passing through their country. They wanted to see a minister of the gospel and be taught by him; and some of them had been following me a day and a half for this purpose. They brought with them a good interpreter of their nation, who had been at school on Red river. That evening I preached to them, and thought I found a Bethel in the woods. I could then see the design of divine providence in my detentions. It was the first time they had seen a minister or heard the gospel preached. A number of them accompanied me to Coluile, where I arrived the next day.

This section of country, though somewhat mountainous, has some of the richest vallies I have seen west of the

Rocky Mountains, with a sufficient quantity of rain through the summer. At Colville they raise a good supply of almost all the necessaries of life, and have a grain and saw-mill, with horses, cattle, hogs, fowls, etc. Here is a good place for a missionary station, one of the best I have seen. From that point access can be had to the Spokans, Kettle-Fall, and Lake Indians, and also to the Coeur de Lions, all of whom understand the same language.

On my return I travelled down the Columbia as far as the Okanigan river, where the Hudson Bay Company have a fort and trading-post. This is the country of the Okanigan Indians. It is a mountainous tract, and the soil is not good; still it is an important point for a missionary. The remainder of the way to Fort Vancouver I came by boat, and arrived about the middle of June.

Respecting the means of subsistence and the utensils of various kinds requisite for mission families in that quarter, Mr. Parker remarks—

All necessary supplies can be easily and cheaply obtained in the Oregon country. Articles of food can be ob-

tained about as cheap as in the United States. Flour would be about five dollars a barrel; and might be transported to most of the stations which will be likely soon to be established principally by water. Most other goods can be obtained of the Hudson Bay Company, at Fort Vancouver or Wallawalla, at nearly, if not quite as low rates, as in the interior States of the Union. Groceries and farming and mechanics' tools, are but little higher. They have three blacksmith's shops, a tinner, etc. There are now three ship loads of goods from England on hand, one of which is a year's supply for the Company's use.

Mr. Parker makes a grateful mention of the kind and polite treatment he had received from the officers of the Company, who, together with the gentlemen engaged in the trade from the United States, with whom he travelled through the Mountains, had borne nearly all his expenses, of conveyance, clothing, and subsistence, he not having been obliged to pay more than two dollars in money from the time he left Council Bluffs on the Missouri till his arrival at the Sandwich Islands.

Proceedings of other Societies.

DOMESTIC.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

THE meeting was held in Trinity Church, New York, June 22, 1836, bishop Brownell presiding. The annual sermon before the Board was preached on the 26th, by Rev. Dr. Jarvis. Rev. Dr. Milnor, secretary and general agent for the committee on foreign missions resigned his office, and Rev. J. A. Vaughn was appointed in his place.

By the report of the committee on domestic missions, it appears that \$19,356 93 have been received for their purposes during the preceding year, leaving a balance of \$10,077 53 in the treasury. Under the care of this committee there are three stations among the Indians between Green Bay and Lake Winnebago—having three ordained missionaries, two male, and three female assistants;—and fifty-seven stations in various parts of the United States and territo-

ries, at which thirty-three missionaries are laboring.

The missions under the immediate direction of the committee on foreign missions, are at Athens and Syra in Greece, in West Africa, in China, and Persia; at which are laboring six ordained missionaries, and one male and six female assistants.—The receipts for foreign missions, including \$4,000 from the American Bible Society, and \$2,500 from the American Tract Society, and a balance of \$5,761 74 from the previous year, \$30,311 02.

AMERICAN COLONIZATION SOCIETY.

THE twentieth annual meeting was held in the hall of the House of Representatives, in the City of Washington, December 13th. The Hon. Henry Clay presided, and the meeting was opened with prayer by Rev. Dr. Proudfit, of New York. Rev. R. L. Gurley, the secretary, read the annual report of the managers. Resolutions were moved and addresses made by Rev. M.

Hawley, Rev. Dr. Proudfit, Doct. D. M. Reese, Hon. Messrs. Grennell, T. C. Lee, Esq., Rev. Dr. Hill, Rev. C. W. Andrews, G. W. P. Custis, Esq., and Rev. Dr. Laurie.

As the business of the society was not finished on the first evening, the meeting was adjourned to the First Presbyterian Church, where it was continued for three successive evenings, when Hon. S. L. Southard, Hon. J. J. Crittenden, Matthew St. C. Clarke, Esq., T. C. Lee, Esq., and others, took part in the discussions. The Hon. Henry Clay was elected president of the society.

BAPTIST GENERAL TRACT SOCIETY.

THE 13th annual meeting was held in the city of Philadelphia, Jan. 4th, 1837; Rev. W. T. Brantly, president, in the chair. The reports of the managers and of the treasurer were read, and resolutions were moved and sustained, by Rev. Messrs. E. Going, W. T.

Brantly, Jr., I. M. Allen, J. Douling, Wm. Ford, J. J. Woolsey, and R. Babcock, Jr.

The report states that six new tracts, embracing 128 pages, have been published during the year, together with 1,800 copies of the Monthly Paper of the society, and 2,500 of the Triennial Register. Copies of tracts printed during the year, 279,472, being 10,742 more than in the previous year. Number of pages printed is 5,169,800, and the number issued is 4,808,200.—Grants of tracts for gratuitous distribution have been made amounting to \$658,27.—For printing tracts and books in the German language, \$752,84 have been received by the society during the last two years; and for similar purposes in Burmah during the year, \$184,35; for the tract house, \$704,82. The amount of book sales has been \$1,947,74; and of payments for books, \$1,638,76.—The receipts have been \$9,219,73, more than the preceding year by \$1,215,39.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

MISSION TO JAVA.—Rev. Messrs. Doty, Ennis, Nevius, and Youngblood, with their wives, and Miss Condit, who embarked at New York, on the 8th of June last, on board the ship Ceylon, captain Gore, bound for Batavia, reached that port in safety on the 15th of September. On the 20th one of their number writes that their prospect of having an open door for labor on the island was favorable.

A company of missionaries from the Rhenish Missionary Society in Prussia, had just arrived at Batavia, who, together with Mr. Barnstein, who has travelled extensively in Borneo, and who was then at Batavia waiting for them to join him, were expected shortly to proceed to establish a mission on some part of that island.

SYRIA.—Mr. Thomson writes from Beyroot on the 26th of October, that much sickness prevailed in the city, in which the mission families had suffered considerably, especially from an ophthalmia. The plague had also broken out again in Mount Lebanon, near them.—Mr. Hebard and Miss Williams were united in marriage on the 6th of

October. Mr. Smith had not returned from Smyrna.

ARKANSAS CHEROKEES.—Mr. Worcester, who, since his removal from Brainerd in the old Cherokee country, has resided at Union, formerly one of the Osage stations, not finding that a convenient location for the printing-office, after making the necessary preparation, removed on the 2d of December to Park Hill, the station occupied by Mr. Newton near the fork of the Illinois river.

OJIBWEAS.—A translation of the Gospel of Luke, made in the Ojibwa language by Mr. Hall at La Pointe, aided by George Copway, a native catechist from the Methodist mission in Canada, is now in press. The edition consists of a thousand copies.

PAWNEES.—Mr. Dunbar, whose visit to New England, together with the printing of a small book prepared by him in the Pawnee language, were mentioned at page 74, was on the 12th of January united in marriage with Miss Esther Smith of Hadley, Ms.; and accompanied by Mrs. Dunbar, he started from the interior of the State of New York, about the 13th of February, on his return to the Pawnee country, west of the State of Missouri.

Donations,

FROM JANUARY 11TH, TO FEBRUARY
10TH, INCLUSIVE.

Southern Board of Foreign Missions,	
J. Adger, Charleston, S. C. Tr.	
For miss. to Ahmednuggur, 500; Cape Pal-	
mas, 500; Asia Minor, 500; Tamil miss.	
500; Persia, 500; Palestine, 500;	3,000 00
Addison co. Vt. Aux. So. E. Brewster, Tr.	
Addison, Cong. chh. and so.	30 00
Bridport, Gent. 63; la. 35;	98 00
Corwall, La.	28 19
Middlebury, Gent. 94,59; la. 76,68;	171 27
New Haven, Gent. 41,50; la. 34,69;	76 19
Weybridge, Cong. chh.	15 00—408 65
Andover and vic. N. Y. By H. Ivison, Jr. Agent,	
Cayuga, Mon. con. in presb. chh.	3 59
Genoa, 1st presb. chh.	26 89
Lansing, J. Todd,	10 00
Marcellus, Fem. f. m. so. for Levi	
Parsons in Ceylon,	18 00
Scipio, Fem. benev. so. of 2d chh.	12 00—70 48
Boston and vic. Ms. Aux. So. C. Stod-	
dard, Tr.	4,000 00
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.	
Burlington, Mon. con. 48,14; H.	
F. Hickox, which constitutes	
him an Hon. Mem. 100; chh.	
and so. 88;	236 14
Essex, La. 14; cong. chh. and so.	
36,42;	50 42
Westford, Cong. chh. and so.	43 44—330 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Newbury, Parker River Village,	
Mon. con.	20 00
Newburyport, United mon. con.	30 00
Salisbury and Amesbury, So.	7 50—57 50
Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.	
Orange, 2d presb. chh.	66 00
Genesee and vic. N. Y. By C. A. Cook, Agent,	
Eskey, W. Burnell,	20 00
Ovid, Presb. chh. mon. con.	
115,50; special effort, 110; ackn.	
in Jan. as fr. Romulus.	
Palmyra, Presb. chh.	62 17
Pennyran, Aux. so.	70 00
Pike, Presb. chh. to constitute	
Rev. WILLIAM I. WILCOX an	
Hon. Mem.	52 00
Prattsburgh, Mon. con. in presb.	
chh.	10 00
Sodus, Mon. con.	3 00—217 17
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
West Durham, DANIEL COE, which con-	
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Plainfield, Ms., and JAMES JEWELL and	
ASA JEWELL of West Durham, Hon.	
Mem. 500; B. Hubbard, 50; E. Moss, 50;	
Rev. L. H. Fellows, 10; W. Finch, 10;	
J. Gilbert, 10; fem. mite so. 6,12; mon.	
con. 6,70;	642 82
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon West, Gent. and la.	30 00
Hartford, 1st so. Gent. 200; S. so.	
Gent. 135,50; mon. con. 61,91;	397 41
	427 41
Ded. expenses paid by aux. so.	1 25—426 16
Hartford co. South, Ct. Aux. So. R. Hubbard, Tr.	
Berlin, Worthington so. Gent.	
9,77; la. 11,75;	21 52
New Britain, Gent. 80,41; la.	
37,83; sab. sch. 31,76; mon. con.	
10; young la. sew. so. 10;	170 00—191 52
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Amherst, Gent. 45,56; la. 36,51;	
mon. con. 46,26; mater. asso.	
for ed. of hes. chil. 5;	133 33
Bedford, Mon. con.	29 66
Hancock, Gent. 84,94; la. 61,84;	
mon. con. 86;	222 78

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Sandw. Isl. miss. an Hon.	
Mem. 100;) 131,48;	249 28
Lyndeboro', Gent. 78,78; la.	
(which and prev. dona. consti-	
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Hon. Mem.) 45,57;	124 35
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con. 12,92;	92 67
Mont Vernon, La.	24 93
Nashua, La. in 1st cong. chh.	17 58
New Ipswich, Gent. 84,75; la.	
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S. par. mon. con. 37,05; contri-	
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pan, 25;) 184,66;	229 81
Gardiner, Mon. con.	6 14
Hallowell, Mon. con. and contrib.	
143; Mrs. S. Bond, 50; to con-	
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Mem.; la. asso. 15;	208 00
Litchfield, Contrib.	8 00
Pittston, Contrib.	7 00
Temple, Contrib.	4 57
Wayne, Mr. and Mrs. H. 3,50; B.	
B. 1;	4 50
Winslow, Mon. con.	31 00
Winthrop, Mon. con. 34,36; fem.	
asso. 19,64; Mr. and Mrs. Phil-	
brick, 12;	66 00—565 3
Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Henrietta, Of sums ackn. in Jan. \$100 fr.	
cong. chh. and cong. constitute Rev.	
EDWARD WHEELER an Hon. Mem.	
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	1,231 34
Northampton and neigh. towns, Ms. Aux. So.	
J. D. Whitney, Tr.	
Amherst, N. par. Mon. con.	20 50
Chesterfield, M. B.	1 00
Cumington, Fem. c. benev. so.	17 86
Goshen, Gent. 26,72; la. 23;	49 72
Granby East, Gent.	4 00
Northampton, Mon. con. 73,50;	
Dorcas so. 20; la. 64,36; Mrs. H.	
Wright, dec'd, 10; Mrs. Sarah	
Phelps, dec'd, 50;	217 86
Norwich, Mon. con.	4 84
Plainfield, Gent.	17 43
South Hadley, 1st par. Gent. 35;	
la. cent so. 26,50; mon. con.	
24,62; P. Allen, 30;	116 12
Whately, Mon. con.	19 22
Williamsburg, Coll.	51 30—519 5
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Augusta, Mon. con. in cong. chh.	
and so.	20 07
Champion, Mon. con.	4 25
DeWitt, 1st presb. chh.	10 33
Richland, Mon. con. 10; a fem.	
teacher, 3; Mrs. J. Holmes, 10;	23 00
Rome, M. W. BLOOMFIELD,	
which constitutes him an Hon.	
Mem. 100; 2d chh. and cong. 58;	158 00
Trenton, Mon. con. in presb. chh.	4 52
Winfield, Cong. chh. 8,10; mon.	
con. in do. 2,04;	10 14—320 3
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, S. par. Gent. 72,50; la.	
28,50;	101 00
East and West Bridgewater, Mon.	
con. 44,84; I. Alden, 10; G.	
Pratt, 5; indiv. 2 76;	62 60
Randolph, 1st par. Mon. con.	33 86—127 6
Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr.	
Kingston, Mon. con. in evang. so.	4 11
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Benson, Gent.	65 57
Brandon, Mon. con. in cong. chh.	
20; coll. in do. 30;	60 00

Cartleton, Mon. con. in cong. chh.	32 00
Orwell, Indiv. of do.	46 68
Pittsford, Indiv.	42 00
Rutland, La.	21 46—267 71
Stratford co. N. H. Aux. So. A. Freeman, Tr.	
Alton, Fem. miss. so.	2 00
Dover, Contrib. in Mr. Root's so.	22 45
New Hampton, Gent. and la. 24;	
mon. con. 2,25;	26 25
Gilmanton Centre, Mon. con.	
24,73; sub. 38,50; sub. sch. con.	
for chil. at Sandw. Isl. 6,90;	70 13—130 83
Sullivan co. N. H. Aux. So. J. Breck, Tr.	
Acworth, Mon. con. 15,28; E. A. 5;	20 28
Claremont, Mon. con.	31 50
Cornish, Gent. 37,88; la. 45,23;	
J. Ripley, 10; J. R. Wellman, 10;	103 11
Croyden, La.	16 25
Goshen, Gent. and la.	3 00
Lempster, Mon. con. 7,50; R. R. 3;	10 50
Newport, Gent. 26,44; la. 37,32;	
mon. con. 22,25;	76 01—260 65
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Gilead, Gent. 28,26; la. 23,80;	52 06
Valley of the Mississippi, Aux. So.	
W. T. Truman, Tr.	
Western Reserve aux. so.	
Ashtabula co. Austipburg, 35; Cuyahoga	
co. Cleveland, C. L. Lathrop, 25;	
mon. con. in 1st presb. chh. 20,14;	
Geauga co. Chester, 7; Huron co. Berlin,	
Presb. so. 4; Milan, Mon. con.	
7,68; Sandusky city, Mon. con. 10;	
Lorain co. Brownhelm, 45,17; Elyria,	
53,62; Rev. D. W. Lathrop, 20; Medi-	
na co. Brunswick, 2; Guilford, 8,36;	
Hinckley, 2,42; Litchfield, 7,75; Me-	
dina, Mon. con. 14; B. Durham, 10;	
D. King, 10; Mrs. King, 5; indiv.	
11,09; Richfield, M. Oviatt, 10; J.	
Newton, 10; indiv. 15,59; miss. sew.	
so. 2; Portage co. Hudson, Rev. H.	
Coe, 10; sub. sch. N. E. dist. for Nez	
Perces Indians, 1,50; Northfield, 9,57;	
Tallmadge, Mon. con. 29,36; Trumbull	
co. Mesopotamia, 15,25;	401 50
Washington co. Vt. Aux. So. C. W. Storrs, Tr.	
Barre, Cong. so. 25,04; asso. 9,42;	
av. of bendis, 4,20;	39 66
Berlin, BENJAMIN STRICKLAND,	
which constitutes him an Hon.	
Mem. 100; Z. Perrin, 30; cong.	
so 20; to constitute Rev. SAL-	
MON HURLBUT an Hon. Mem.;	
mon. con. 5;	155 00
Fayston, Asso.	12 00
Montpelier, Gent. 18; la. 38,54;	
mon. con. 65,22; chil. of s. sch.	
in 1st and 2d so. 9,13; J. H. 5;	
J. S. 2; B. R. D. 1; J. H. 1; E.	
H. P. 1; av. of ring, 50c.	141 39
Morristown, La.	21 00
Waitsfield, Mon. con. in cong. so.	
10; gent. and la. 23,85;	33 85
Waterbury, A. P. 5; L. H. 5; L.	
6. 1; three indiv. 1;	12 00
Worcester, Asso.	3 25
	418 15
Def. expenses paid by aux. so.	2 95—415 20
Wadham co. Vt. Aux. So. N. B. Williston, Tr.	
Brattleboro', Coll. in Mr. Wal-	
ker's so. 60; sub. sch. 4,94; Rev.	
C. Perry, 5; W. Village, Coll.	
in cong. so. 44,40; mon. con.	
13,37;	127 71
Dummerston, Cong. chh.	8 76
Halifax, Cong. so.	43 00
Marlboro', Cong. so.	22 82
Townsend, Gent. and la. to con-	
stitute Rev. HORATIO N.	
GRAVES an Hon. Mem.	50 00
Warrenboro', Cong. chh.	18 88—271 17
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.	
Hartland, Cong. chh. and so.	
(which and prev. dona. con-	
stitute Rev. S. DELANO as	
Hon. Mem.)	23 00

Windsor, Mon. con. in cong. chh.	
23; Mrs. H. Hawley, 5;	28 00
Woodstock, C. Dana,	5 00—56 00
Total from the above sources,	\$15,109 17

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. A lady,	5 00
Acworth, N. H. Contrib. 22,50; mon. con. in	
cong. chh. 15; Miss S. McPherson, 10; a	
friend, 10; indiv. 2,50;	60 00
Albany, N. Y. 4th presb. chh. 50; Miss E.	
R. 25;	75 00
Arcade, N. Y. Chh. and cong.	20 00
Arkport, Mon. con.	15 00
Athens, Ala. Rev. J. Wood,	2 00
Attleboro', Ms. Mon. con. in 1st chh.	54 00
Bath, Me. United mon. con.	75 00
Bath, N. H., I. Goodall, for miss. to Con-	
stantinople,	100 00
Belchertown, Ms. EPHRAIM MONTAGUE,	
which constitutes him an Hon. Mem. 100;	
Brainerd so. 13;	113 00
Boston, Ms. BENJAMIN T. REED, which	
constitutes him an Hon. Mem. 100; a	
friend, to constitute Rev. JOHN A.	
VAUGHAN of New York city and Rev.	
HENRY LEWIS of Marblehead, Ms. Hon.	
Mem. 100; free chh. 45; a female, 7; Mrs.	
M. W. 2;	254 00
Bridgeton, N. J. Miss. so.	44 00
Brighton, Ms. La. for. miss. so.	41 00
Brooksville, Me. J. Wasson,	5 00
Brownington, Vt. La. miss. so. 3,50; Mr. R.	
50c. ackn. in Jan. as from Bennington.	
Brunsrick, Me. Rev. T. C. Upham,	100 00
Bucksport, Me. Mon. con.	35 00
Burke, Vt. Chh.	10 00
Calais, Me. Centre sub. sch. for Thomas	
James Lee in Ceylon,	20 00
Caldwell, N. J. Mon. con.	1 46
Canton, Ms. La. asso.	20 00
Carlisle, Pa. Fem. miss. so. of 1st presb. chh.	55 20
Castine, Me. Gent. asso.	64 50
Cazenovia, N. Y. 1st presb. chh.	100 00
Chazy, N. Y. Mrs. A. Hubbell,	10 00
Corinth, Vt. Mon. con.	4 00
Creek Path, Cher. na. F. b. so. for Cherokee	
translations,	7 50
Danville, Vt. Mon. con. 15; chh. 65; fem.	
miss. so. 24;	104 00
Elizabethtown, N. J. 2d presb. chh. (of which	
fr. STEPHEN P. BRITTEN, to constitute	
him an Hon. Mem. 100;)	500 00
Falmouth, Ms. N. Merrill,	35 00
Fayetteville, Ten. Mon. con.	20 00
Fire Place, N. Y. Presb. chh.	15 39
Frankford, Pa. Mon. con. in presb. chh. to	
constitute Rev. A. G. Monss an Hon. Mem.	58 00
Hadley, Ms. Miss E. Kellogg, for reinforce-	
ment to Sandw. Isl.	30 00
Harrisburgh, Pa. Presb. chh. for support of	
Mrs. Alexander at Sandw. Isl. 162,08; an	
aged female, 10; sub. sch. chil. 12,75;	
presb. sub. sch. for Mary Weir, Mary	
Graydon, Ann Haldeman and James Wal-	
lace Weir in Ceylon, 72;	256 83
Hartford, Vt. A friend,	20 00
Holliston, Ms. Mon. coll.	70 00
Huntsville, Ala. Benev. so. to constitute	
Rev. WILLIAM POTTER of Creek Path an	
Hon. Mem.	50 00
Jaffrey, N. H. Mon. con.	45 00
Jamaica, Vt. So. 10; Mrs. A. K. 1;	11 00
Kinsman, O. Mrs. REBECCA KINSMAN, which	
constitutes her an Hon. Mem.	100 00
Limington, Me. Mon. con.	16 00
Little Compton, R. I. Male and fem. f. m. so.	
in U. C. so. 35; mon. con. in do. 20;	55 00
Livingston, Ala. A. Wyeth,	6 00
Louisburgh, N. C. Mon. con. in presb. chh.	20 00
Lyme, Ct. N. Matson, to constitute CATHA-	
RINE MATSON an Hon. Mem.	100 00
Lyons, N. Y. Gent. asso. and mon. con.	
66,86; la. asso. 35; (of which for chil. of	
missionaries now in this country, 5;)	101 86

Malden, Ms. Mon. con. for sem. at Batticotta, 53 86
Marlboro', Ms. Union so. to constitute Rev. 50 00
 JOHN N. GOODHUE an Hon. Mem.
Maumee City, O., L. Beebe, 5 50
Middleton, Ten. T. Baskette, 5 00
Millwood, Va. La. asso. for bibles for Nesto- 50 00
 rians, 5 00
Moffitt's Store, N. Y., P. Roberts, 100 00
Monson, Ms. A. W. Porter, 10 00
Monument, Sandwich, Ms. W. H. Gibbs, 35 19
Marfreesboro', Ten. Mon. con.
Napoli, N. Y. Mon. con. in cong. chh. 15 00
Nashua, N. H. For. miss. so. in Mr. McGee's 33 50
 so. 27,50; a friend, 6;
New Castle Presbytery, Del. White Clay 135 75
 Creek and Head of Christiana, for support
 of Mr. Schneider, 30; Slate Ridge and Cen-
 tre, for do. 55,75; Chanceford, for do. 45;
 for books for Samuel I. Martin in Cey-
 lon, 5;
New Haven, Ct. Mary F. Gardiner, dec'd, by 50 00
 N. Gardiner, to constitute Rev. LEICESTER A. SAWYER an Hon. Mem.
New Ipswich, N. H. Mrs. D. Everett, 10 00
Newport, R. I. Mon. con. in Spring-st. chh. 45; fem. miss. so. in do. 86,16; (of which
 to constitute NATHAN B. HAMMET an Hon. 131 16
 Mem. 100);
New York city, Grand children of D. L. D. 20 00
 for David L. Dodge in Ceylon,
Northern Liberties, Pa. For. miss. so. of 1st 50 00
 presb. chh. 10 00
Northville, N. Y. Cong. chh.
Oakland College, Missi. Miss. so. 350 00
Orford, N. H. Mon. con. 23 87
Orwell, Vt. Juv. benev. so. for Philip Henry 10 00
 Morris in Ceylon,
Peoria, Illi. THEODORE TARTLTON, which 180 00
 constitutes him an Hon. Mem. 100; mon.
 con. in Maine-st. presb. chh. 80;
Philadelphia, Pa. E. F. Backus, (of which to 167 90
 constitute Rev. JOHN C. BACKUS of Balti-
 more, Md. an Hon. Mem. 50;) 100; fam.
 m. box, 2,50; a friend, 5; chil. of German 610 00
 R. D. chh. Race-st. for sch. in India, 10,40;
 juv. sew. so. for fem. sch. in Bombay, 50;
Pittsburgh, Pa. 3d presb. chh. a free will off. 67 50
 600; sab. sch. of do. 10;
Pittsfield, Ms. Indiv. for press in Persia, 225 00
Plainfield, N. J. (Of which to constitute Jon 5 00
 SQUIRE an Hon. Mem. 100);
Princeton, N. J. Philadelphian so. of Nassau 25 00
 Hall,
Portland, Me. T. Browne, 39 00
Providence, R. I. Richmond-st. sab. sch. 2d 54 00
 pay. for sch. in Ceylon,
Palaski, Ten. Synod of Tennessee, 1 00
Ramapo Works, N. Y. 40 00
Rocky Hill, N. Y. Dorcas so.
Roxbury, Ms. Eliot chh. and cong. 226; mon. 255 53
 con. 19,53; Miss M. B. H. 10;
Salem, Ms. Mon. con. in Howard-st. chh. 14 00
Savannah, Ga. Male and fem. for. miss. so. in 718 97
 Indep. presb. chh. 6 91
Setanket, N. Y. Presb. chh. 15 12
Simsbury, Ct. Mon. con. 25 00
Smyrna, N. Y., J. Foote, Jr. 10 00
Somerville, Ten. T. W. Cannon,
Southington, Ct. Miss. asso. in sab. sch. 1st 30 00
 pay. for David Clarke in Ceylon,
Starkey, N. Y. Mon. con. in 3d presb. chh. 10 00
St. Johnsbury, Vt. Mon. con. in 2d cong. chh. and so. (of which to constitute Rev. 124 00
 JAMES JOHNSON an Hon. Mem. 50;) 104;
 fem. cent. so. 20;
Suffield, Ct. A friend, 10 00
Taladega, Ala. R. Chapman, 3 00
Union, N. Y., D. Chamberlain, 10; M. Dela- 50 00
 no, 10; chh. 30;
Washington, Ct. C. A. Judson, 10 00
Waterford, Vt. Chh. and so. 26 00
West Chester, Pa. Mon. con. in presb. chh. for support of Mr. Schneider, 26 25
Westmoreland, N. H. Mem. of United cong. chh. to constitute Rev. THOMAS BIGGS an 50 00
 Hon. Mem.
West Nassau, N. Y. Mon. con. in presb. chh. 30 00

West Woodstock, Ct. Gent. asso. 17,95; la. 30 0
 asso. 16,18;
Woodstock, Vt. Mrs. C. Hutchinson, for 30 0
 Marcia Hutchinson in Ceylon, 10 00

LEGACIES.

Andover, Ms. Maria Noyes, by Joseph Kit- 400 00
 tredge, Ex'r,
Arkport, N. Y., C. Hurlbut, by W. W. 100 00
 McCay,
Boston, Ms. Stillman Jones, by James 274 00
 Tufts, Ex'r,
Brattleboro', Vt. Rutherford Hayes, to con- 50 00
 stitute Rev. J. L. STARK an Hon. Mem.
 by N. B. Williston,
Hartford, Ct. Normand Smith, Jr. (\$2,400 600 00
 having been received previously,) by T.
 Smith and F. Parsons, Ex'rs,
Vernon, Ct. Jacob Talcott, by Allyn Kel- 607 21
 logg, Ex'r,
Amount of donations and legacies acknowledged in 1,346 21
 the preceding lists, \$24,124 61. Total of donations
 and legacies from August 1st, to Feb. 1861,
 \$136,084 97.

PERMANENT FUND.

Liberty co. Ga. Legacy of Andrew Maybank, 1,346 21
 by Rev. C. C. Jones, R. Quarterman and
 I. Quarterman, Ex'rs,

DONATIONS IN CLOTHING, &c.

Brownington, Vt. A box, fr. la. miss. so. 42 00
Danvers, Ms. A box, fr. young la. miss. so. 40 00
 for sch. at Constantinople.
Grafton, Ms. A box, fr. la. sew. circle, for 42 00
 Constantinople.
Northboro', Ms. Pantaloons.
Putney, Vt. A box, fr. Dorcas so. for Dwight, 42 00
Spencer, Ms. A box, fr. fem. char. so. for do. 40 00
Waitsfield, Vt. A barrel, for Mr. Newton,
 Park Hill.
Watertown, N. Y., A box, fr. la. of lat 125 00
 presb. chh.

The following articles are respectfully solicited from
 Manufacturers and others.

Printing paper, to be used in publishing portions of
 the Scriptures, school-books, tracts, etc. at Bombay,
 and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills,
 slates, etc. for all the missions and mission schools,
 especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of
 both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, etc.
 Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Cen-
 tral Board of Foreign Missions, acknowledges the
 receipt of the following sums, viz.

Richmond, 1st chh. 109,89; S. Finley, 10;
 Mrs. Finley, 5; Mrs. E. Preston, 10;
 juv. so. 3; Genito chh. 6,50; Bethesda, 30;
 Chh. 30; Washington chh. N. C. 20; Rich-
 mond co. Mr. and Mrs. Shaw, 3,50; Fayetteville,
 Part of sub. at ann. meeting, 26,50; Union Seminary, So. of inquiry, 30;
 A member of Augusta chh. (ackn. in Jan.) 30;
 Winchester, Mon. con. in presb. chh. 27,95;
 Cabin Point, Mrs. Ruffin, 10; Petersburg, T. Shore, 25;
 Mrs. J. Jeggetts, 25; G. B. M. 5; Mrs. M. 3; Mrs. H. 2; F. F. 2;
 Mrs. B. 1; Charlotte co. Miss JANE D. MORTON, 100;
 Miss SUSAN W. MORTON, 100; which constitutes them Hon. 320 0
 Mem.; Orange, Bethany, Fem. work so. 5;